

THE
GARUDA
PURĀNA

(SĀRODDHĀRA)

**THE
SACRED BOOKS OF THE HINDUS**

VOL. 9

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THE SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars

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Naunidhirama
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THE
GARUDA PURÂNA
(SÂRODDHÂRA)

WITH ENGLISH TRANSLATION

BY
ERNEST WOOD
AND
S. V. SUBRAHMANYAM
AND
AN INTRODUCTION FROM SRIS CHANDRA VASU

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INTRODUCTION.

This *Garuḍa Purāṇa Śīroddhāra* (Extracted essence of the *Garuḍa Purāṇa*) was compiled or written by one Navanidhirāma, son of Śrī Hari Nārāyaṇa, who lived in the city of Jhunjhunḍ, which was ruled by a King Śrī Sukhalālaḥ. It was done for the helping of those who cannot understand the difficult earlier works; but itself is not easy to understand, and required much labour, the author informs us. It is entirely originally written, he says, and comprises the results of very deep study of the sacred books, and is the extracted essence of them on the subjects with which it deals.

It is used all over India at funeral ceremonies, but some are afraid to read it on other occasions, thinking it inauspicious.

CHAPTERS I to VII deal with Hells.

CHAPTERS VII to XIII deal with Ceremonies for the dead.

CHAPTER XIV deals with Heaven:

CHAPTERS XV & XVI deal with Yoga and liberation.

The neo-theosophists, among the great good they have done to the world, have revived the idea that Hell is a living reality, and not a superstitious fiction, created by a designing priesthood, to keep Humanity on its good behavior. Among the educated, with the vanishing of the belief in an after-life, has vanished also the belief in Hell. But owing to the labors of the Psychical Research Society and similar other bodies, there are few educated persons now, who deny the existence of the after-life, as they used to do some thirty years back. But though the belief in after-life has revived, yet the cognate belief in Heaven and Hell is still very vague. Our Hindu Puranas, however, among the great mass of rubbish that they contain, have always been very clear on this question of Heaven and Hell. Serious writers of law books also like Yājñavalkya and Viṣṇu have described as seriously the existences of various Hells, as they have done the various joys of Heaven. No doubt, the subject of Hell is not a very savoury one, and nervous persons have always fought shy of studying this unpleasant department of existence. But, pleasant or unpleasant, the science does not take into account the human feelings. No one is forced to study the subject, unless he feels strong enough to do so, as no one is bound to study Medicine, unless he is prepared to face the scenes of the dissecting room.

The question then is, do these hells really exist? If so, where? This is a question of fact, and must be decided like all questions of fact, on the evidence of reliable witnesses who have, from personal experience, described this region. To a Hindu there is needed no greater testimony than that of Yogi Yājñavalkya who, in the *Prāyaścitta Adhyāya* of his law book, mentions 21 hells. The author of *Viṣṇu Smṛiti* also has followed in his footsteps. Hell, then, according to Hindu seers, is a particular locality walled off from the surrounding regions of space by the messengers of Yama, the ruler of Hell. Within this particular space, so specially guarded, no joy can enter. It is a region of pain—sharp, intense and severe. Sinners clothed in their painful bodies (*jātanā deha*)—replica of their physical bodies, though made of subtler matter, suffer the punishments deserved by their sins. But there is one distinguishing mark between the Hindu idea of Hell and that of votaries of Semitic creeds. The punishment in Hell is not eternal. It is Reformatory and Educative. The hell punishment is not remembered by the soul when it is re-born, no more than it remembers the joys of heaven. But the permanent educative effect remains in that part of the soul—called the conscience. The natural fear, which certain souls feel at the sight of temptation to sin, is the result of the finer development of conscience, in the furnace of hell-fire. This is the permanent gain which the soul has acquired, and which it will never lose through ages to come, by passing through the bitterness of the valley of Yama—the merciful ruler of Hell.

Where is then this Hell situated? According to Hindu belief, its locality is in the astral region of the physical South Pole, as the Heaven is situate in the astral region of the physical North Pole. As a prison house is a prison only to the criminal, but not to the visitor, who goes there on his mission of mercy and charity, so Hell is a place of punishment and pain only to the sinners and not to those who go there on similar missions. The readers of the Hindu Sacred literature will no doubt remember the beautiful episode of Nachiketas going to Hell, and learning from its Ruler the secret of cosmic evolution, miscalled the secret of death.

The twenty-two hells are described in the *Viṣṇu Smṛiti*.

(See Sacred Books of the East, *Viṣṇu Smṛiti*, pp. 140-141, verse 22, *Lohachāraka*).

After being thus purified by Hell-fire, the soul is re-born with keener conscience and under circumstances where it can, if it so chooses, make better use of its faculties. Says Yājñavalkya in verse 218 of the Third

Adhyāya that the lords of mercy place such souls in very favourable circumstances afterwards.*

But if the soul so favourably placed, omits to do good action or commits evil deeds again, and leaves its senses unrestrained, there is again a fall for that soul, as is mentioned in the next verse.†

Is there any physical Hell also, or is it in the astral plane only? As Heaven is both physical and astral, and as the Svarga is on the physical plane also, where the great ṛṣis like Vyāsa, Aśvathāman, Mārkaṇḍeya and others are said to be still living in their physical bodies, so there are physical hells also, though not known as Hells. What are these prison houses in every well-governed community but physical hells? What is this outcasting by the society, but making one feel the torture of hell, in fact Gautama in his law book definitely calls this stage hell, and some say that Gautama did not believe in another form of hell.

Thus the fact of concrete existence of hell cannot be doubted. Leaving the testimony of Hindu seers aside, in modern times we have the evidence of a hard-headed man of science like Swedenborg, of a refined artist and poet like Dante, and the great sage Rāmkrishṇa Paramahansa.

Is there any means by which a man may save himself from the pains of hell? On this point, our ancient authors held different opinions. One class of thinkers held the view that sin could not be expiated by any act of man, however meritorious it be in its nature, but one must suffer the full consequences of his sins. The later view, which has gained ascendancy now, is that for the intentional mortal sins—*kāma kṛitamahāpātaka*,—there is no penance, except the death penance, which can save the man from future troubles. Several kinds of death penances are described in our law books, and in this age, a very salutary rule is laid down by the paṇḍits that no death penance should ever be described, if a sinner asks the paṇḍit for the appropriate penance of his sin. Thus in certain cases of incest, the only operative penance is to embrace a red-hot iron image and die in that way. Similarly, the penance for drinking spirituous liquors is death by drinking boiling liquors or butter. But no Paṇḍit is allowed, by the rule of the present Iron age, to describe these death penances to any sinner. The result, therefore, is that according to the law, every mortal sinner must pass through the period of purificatory process of hell. For minor sins, the rule is different. The after-life consequences can be ward off by appropriate penances. And here is a rich field which the

* "Afterwards freed from all sins, they are born in high families, where they enjoy pleasures, and become accomplished in arts and sciences, and possessed of wealth."

† Mandalik's Hindu Law, p. 268, verse 219.

Brāhmin priestcraft of India, preying on the gullibility of its votaries, has exploited to its extreme extent. For every sin, there is a penance, and also a pilgrimage, with its concomitant result in the shape of so much fee (*dakṣiṇā*) to be paid to the Brāhmin.

Penances have become a farce in Modern India. Like the dispensations of the Popes of Rome, penances can be compounded by the payment of amounts ranging from a cowrie shell to thousands of rupees to Brāhmīns. It is not that the gifts to a deserving man washes away sins, for modern Hinduism has done everything in its power to throw in the background that rational idea, but a gift to a Brāhmin, however bad he may be, as the saying goes that no one feeds a docile donkey, but a kicking cow, for the sake of her milk. This presupposes that a kicking Brāhmin has milk to give, which is far from the truth.

The practice of *Prāyaścittas* or penances is based upon a more rational basis. Repentance for sin is the highest *prāyaścitta*, the infliction of bodily pains is of secondary importance. One who has performed such penance has exhausted the evil effects of his sins and for him there is no penance.



GARUDA PURANA.

श्रीगणेशाय नमः ।

HOMAGE TO THE BLESSED GANEŠA.

CHAPTER I.

An Account of the Miseries of the Sinful in this World and the Other.

धर्महृदयज्जम्बूको वेदस्कन्धः पुराणशाखाकयः ।

ऋतुकुसुमो मोक्षफलो मधुसूदनपादपो जयति ॥ १ ॥

1. The tree Madhusūdana,—whose firm root is Law, whose trunk is the Vedas, whose abundant branches are the Purāṇas, whose flowers are sacrifices, and whose fruit is liberation,—excels.

नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः ।

सत्रं स्वर्गाय लोकाय सहस्रसप्तमासत ॥ २ ॥

2. In Naimiṣa, the field of the sleepless Ones,¹ the sages, Śaunaka and others, performed sacrifices for thousands of years to attain the Heaven-world.

त पफदा तु मुनयः प्रातर्दुतदुताग्रयः ।

सत्कृतं सतमासीनं पप्रच्छुरिदमादरात् ॥ ३ ॥

ऋषय ऊचुः ।

कथितो भवता सम्यग्देवमार्गः सुखप्रदः ।

इदानीं श्रोतुमिच्छामो यममार्गं मयप्रदम् ॥ ४ ॥

तथा संसारदुःखानि तत्क्षेशक्षयसाधनम् ।

देहिकामुष्मिकान् ह्येशान्यथावद्वक्तुमर्हसि ॥ ५ ॥

3-5. Those sages once, in the morning, having offered oblations to the sacrificial fire, respectfully asked this of the revered Śāta sitting there :—

The sages said : The happiness-giving path of the Shining Ones

1. I.e., The superphysical beings, who do not sleep.

has been described by you. We now wish to hear about the fear-inspiring Way of Yama;¹

Also of the miseries of the World of Change,² and the means of destroying its pains. Please tell us correctly about the afflictions of this world and the other.

सुत उवाच ।

शृणु त्वं भो विषस्यामि यममार्गं सुदुर्गमम् ।

सुखदं पुण्यशीलानां पापिनां दुःखदायकम् ॥ ६ ॥

6. Suta said : Listen then. I am willing to describe the way of Yama, very difficult to tread, happiness-giving to the virtuously inclined, misery-giving to the sinful.

यथा भ्रीविष्णुना प्रोक्तं वैनतेयाय पृच्छते ।

तथैव कथयिष्यामि संदेहच्छेदनाय वः ॥ ७ ॥

7. As it was declared to Vainateya³ by the Blessed Viṣṇu, when asked; just so will I relate it, to remove your difficulties.

कदाचित्सुखमासीनं वैकुण्ठे श्रीहरिं श्रुत्वा ।

विनयावनेतो भूत्वा पप्रच्छ विनतासुतः ॥ ८ ॥

गरुड उवाच ।

भक्तिमार्गो बहुविधः कथितो भवता मम ।

तथा च कथिता देव भक्तानां गतिरुत्तमा ॥ ९ ॥

8-9. Once, when the Blessed Hari, the Teacher, was sitting at ease in Vaikuṇṭha, the son of Vinatā,³ having bowed reverently, inquired :—

Garuḍa said : The Path of Devotion, of many forms, has been described to me by you, and also, O Shining One, has been told the highest goal of the devotees.

अधुना श्रोतुमिच्छामि यममार्गं भयङ्करम् ।

त्वद्भक्तिविमुखानां च तत्रैव गमनं श्रुतम् ॥ १० ॥

10. Now I wish to hear about the fearsome Way of Yama, along which is the travelling, it is revealed, of those who turn away from devotion to Thee.

सुगमं भगवन्नाम जिह्वा च वशवर्तिनी ।

तथापि नरकं यान्ति धिग् धिगस्तु नराधमान् ॥ ११ ॥

11. The name of the Lord is easily pronounced, and the tongue is under control. Fie, fie upon the wretched men who nevertheless go to hell !

1. Yama is the Lord of death.

2. Samsāra : The three worlds in which men circle through births and deaths.

3. A name of Garuḍa, Vinatā was the mother of Garuḍa.

अतो मे भगवन्महि प्रापिनां या गतिर्मवेत् ।

यममार्गस्य दुःखानि यथा ते प्राप्नुवन्ति वै ॥ १२ ॥

12. Tell me, then, O Lord, to what condition the sinful come, and in what way they obtain the miseries of the Way of Yama.

श्रीभगवानुवाच ।

वक्ष्येऽहं शृणु पक्षीन्द्र यममार्गं च येन ये ।

नरके पापिनो यान्ति शृण्वतामपि भीतिदम् ॥ १३ ॥

13. The Blessed Lord said : Listen, O Lord of Birds, and I will describe the Way of Yama, terrible even to hear about, by which those who are sinful go in hell.

ये हि पापरतात्ताक्ष्यं दयाधर्मविवर्जिताः ।

दुष्टसङ्गाश्च सच्छास्त्रसत्सङ्गतपराङ्मुखाः ॥ १४ ॥

आत्मसंभाविताः स्वधा धनमानमदान्विताः ।

आसुरं भावमापन्ना दैवीसंपद्विवर्जिताः ।

अनेकविधविघ्नान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

14-16. O Tārksya, those who delight in sin, destitute of compassion and righteousness, attached to the wicked, averse from the true scriptures and the company of the good,

Self-satisfied, unbending, intoxicated with the pride of wealth, having the ungodly qualities, lacking the divine attributes,

Bewildered by many thoughts, enveloped in the net of delusion, revelling in the enjoyments of the desire-nature,—fall into a foul hell.

ये नरा ज्ञानशीलाश्च ते यान्ति परमां गतिम् ।

पापशीला नरा यान्ति दुःखेन यमयातनाम् ॥ १७ ॥

17. Those men who are intent upon wisdom go to the highest goal ; the sinfully-inclined go miserably to the torments of Yama.

पापिनामैहिकं दुःखं यथा भवति तच्छृणु ।

ततस्ते मरणं प्राप्य यथा गच्छन्ति यातनाम् ॥ १८ ॥

18. Listen how the misery of this world accrues to the sinful, then how they, having passed through death, meet with torments.

सुकृतं दुष्कृतं वापि भुक्त्वा पूर्वं यथार्जितम् ।

कर्मयोगात्तदा तस्य कश्चिद् व्याधिः प्रजायते ॥ १९ ॥

19. Having experienced the good or the bad actions, in accordance with his former earning,—then, as the result of his¹ actions, some disease arises.

1. The ambiguity of the pronouns in this work is unavoidable. They may be interpreted only with the aid of common-sense.

आधिभ्याधिसमायुक्तं जीविताशासमुत्सुकम् ।
कालो बलीयानहिवद्वातः प्रतिपद्यते ॥ २० ॥

20. Powerful death, unexpectedly, like a serpent, approaches him stricken with bodily and mental pain, yet anxiously hoping to live.

तत्राप्यजातनिर्वेदो न्नियमाद्यः स्वयं भूतैः ।
जरयोपात्त वै रूप्यो मरणाभिमुखो गृहे ॥ २१ ॥
आस्तेजमस्याप्यस्तं गृहपाण्डुबाह्वरम् ।
आमयाव्यग्रदीप्ताग्निरल्पाहारोऽल्पचेष्टितः ॥ २२ ॥
वायुनोत्क्रमतोत्सारः कफसंस्कृन्नादिकः ।
कासश्वाच्छ्रुतायासः कण्ठे घुरघुरायते ॥ २३ ॥
शयानः परिशोचद्भिः परिचीतः स्वक्वन्बुभिः ।
वाच्यमानोऽपि न ब्रूते कालपाशावशं गतः ॥ २४ ॥

21-24. Not yet tired of life, being cared for by his dependents, with his body deformed through old age, nearing death, in the house,

He remains, like a house-dog, eating what is ungraciously placed before him, diseased, with failing digestion, eating little, moving little,

With eyes turned up through loss of vitality, with tubes obstructed by phlegm, exhausted by coughing and difficult breathing, with the death rattle in his throat,

Lying encircled by his sorrowing relatives; though being spoken to he does not answer, being caught in the noose of death.

एवं कुटुंबमरये व्यापृतात्माऽजितेन्द्रियः ।
न्नियते यदा स्वानामुखेदनयास्तपीः ॥ २५ ॥

25. In this condition, with mind busy with the support of his family, with senses unconquered, swooning with intense pain he dies amidst his weeping relatives.

तस्मिन्तक्षणे तार्क्ष्यं दैवी दृष्टिः प्रजायते ।
एकीभूतं जगत्सर्वं न किञ्चिद्वक्तुमीहते ॥ २६ ॥

26. In this last moment, O Târṣkya, a divine vision arises,—all the worlds appear as one,—and he does not attempt to say anything.

विकलेन्द्रियसंघाते चैतन्ये जडतां गते ।
प्रचलन्ति ततः प्राञ्चा याम्यैर्निकटवर्तिभिः ॥ २७ ॥

27. Then, at the destruction of the decayed senses and the numbing of the intelligence, the messengers of Yama come near and life departs.

स्वस्थानाच्छ्रिते श्वासे कल्पाख्यो ह्यातुरक्षयः ।
शतवृश्चिकवदस्य या पीडा सा तु भूयते ॥ २८ ॥

28. When the breath is leaving its place, the moment of dying

seems an age, and pain like the stinging of hundred scorpions is experienced.

केनमुद्गिरते सोऽथ मुक्तां लालाकुलं भवेत् ।

अधोद्वारेण गच्छन्ति पापिनां प्राचयायवः ॥ २९ ॥

29. Now he emits foam ; his mouth becomes filled with saliva. The vital breaths of the sinful depart by the lower gateway.

यमदूतौ तदा प्राप्नो भीमौ सरमसेक्ष्यौ ।

पाशदण्डधरो नग्नो दन्तैः कटकटायतो ॥ ३० ॥

ऊर्ध्वकेशौ काक्रुध्यौ वक्तुष्यौ नवायुधौ ।

स हृष्टा वस्तद्वयः शकुन्मूर्धं विमुञ्चति ॥ ३१ ॥

30-31. Then, two terrifying messengers of Yama are come, of fierce aspect, bearing nooses and rods, naked, with grinding teeth,

As black as crows, with hair erect, with ugly faces, with nails like weapons ; seeing whom his heart palpitates and he releases excrements.

अंगुष्ठमात्रः पुनरो हाहाकुर्वन्कलेवरात् ।

तदैव गृह्यते दूतैर्याम्यैः पश्यन्स्वकं गृहम् ॥ ३२ ॥

32. The man of the size of a thumb, crying out 'oh, oh,' is dragged from the body by the servants of Yama, looking the while at his own body.

यातनादेह आवृत्य पाशैर्वृत्त्वा गले बलात् ।

नयतो दीर्घमञ्चानं दृष्ट्वा राजभटा यथा ॥ ३३ ॥

33. Having put round him a body of torment, and bound the noose about his neck, they forcibly lead him a long way, like the king's officers a convict.

तस्यैवं नीयमानस्य दूताः संतर्जयन्ति च ।

प्रवदन्ति भयं तीव्रं नरकानां पुनः पुनः ॥ ३४ ॥

शीघ्रं प्रचलदुष्हात्मन्यास्यसि त्वं यमालयम् ।

कुम्भीपाकादिनरकास्त्वां नयावोऽथ मा धिरम् ॥ ३५ ॥

34-35. While thus leading him the messengers menace him, and recount over and over again the awful terrors of the hells,—

'Hurry up, you wicked man. You shall go to the abode of Yama. We will lead you now, without delay, to Kumbhîpâka and the other hells.'

पथं वाचस्तदा भृशवन्धूनां रुदितं तथा ।

उच्चैर्हृदिति विलपन्स्ताप्यते यमकिङ्करीः ॥ ३६ ॥

36. Then hearing these words, and the weeping of his relatives ; crying loudly 'Oh, oh,' he is beaten by the servants of Yama.

तयोर्निर्मिच्छद्वयस्तर्जनैर्जातवेपथुः ।

पथि दधमिर्मस्यमाण आतोऽथ स्वमनुस्मरन् ॥ ३७ ॥

क्षुचटपरीतोऽर्कदधानलामिलैः संतप्यमानः पथि तप्तबालुके ।

कुण्डले च पृष्ठे कशया च ताडितश्चलत्यशकोऽपि निराशमोदके ॥ ३८ ॥

37-38. With failing heart and shuddering at their threats, bitten by dogs upon the way, afflicted, remembering his misdeeds,

Hungry and thirsty, roasting in the sun, forest-fires and hot winds, struck upon the back with whips, painfully he walks, almost powerless, along a road of burning sand, shelterless and waterless.

तत्र तत्र पतच्छान्तो मूर्छितः पुनरुत्थितः ।

यथा पापीयसा नीतस्तमसा यमसादनम् ॥ ३९ ॥

त्रिमूर्तद्वैतैर्द्वाभ्यां वा नीयते तत्र मानवः ।

प्रदर्शयन्ति दूतास्ता घोरा नरकयातनाः ॥ ४० ॥

39-40. Here and there falling exhausted and insensible, and rising again,—in this way, very miserably led through the darkness to the abode of Yama,

The man is brought there in a short time and the messengers show him the terrible torments of hell.

मुहूर्तमात्रास्वरितं यमं वीक्ष्य भयं पुमान् ।

यमाद्वया समं दूतैः पुनरायाति श्वेचरः ॥ ४१ ॥

41. Having seen the fearful Yama, the man, after a time, by command of Yama, swiftly comes back through the air, with the messengers.

आगम्य वासनाबद्धो देहमिच्छन्पुमानुरैः ।

धृतः पादोन रुदति क्षुत्तृड्भ्यां परिपीडितः ॥ ४२ ॥

42. Having returned, bound by his past tendencies, desiring the body but held back with a noose by the followers of Yama, tortured by hunger and thirst, he weeps.

भुङ्क्ते पिण्डं सुतैर्दत्तं दानं चातुरकालिकम् ।

तथापि नास्तिकस्तार्क्ष्यं तृप्तिं याति न पातकी ॥ ४३ ॥

43. He obtains the rice-balls given by his offspring, and the gifts made during the time of his illness. Nevertheless, O Tārksya, the sinful Denier does not obtain gratification.

पापिनां नेपतिष्ठन्ति दानं भ्रातृं जलाञ्जलिः ।

अतः क्षुद्रव्याकुलायान्ति पिण्डदानभुजोऽपि ते ॥ ४४ ॥

44. The Śrāddha, the gifts, and the handful of water, for the sinful, do not uplift. Although they eat the rice-ball offering, still they are tortured with hunger.

भवन्ति प्रेतकृपास्ते पिण्डदानविधर्जिताः ।

आकल्पं निर्जनारण्ये भ्रमन्ति बहुदुःखिताः ॥ ४५ ॥

45. Those who are in the departed condition, deprived of the rice-ball offering, wander about in great misery, in an uninhabited forest, until the end of the age.

नामुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ।

अमुक्त्वा यातनां जन्तुर्मानुष्यं लभते नहि ॥ ४६ ॥

46. Karma not experienced does not die away even in thousands of millions of ages ; the being who has not experienced the torment certainly does not obtain the human form.

अतो दद्यात्सुतः पिण्डान्विनेषु दशसु द्विज ।

प्रत्यहं ते विमज्जन्ते चतुर्मासैः कर्गोत्तम ॥ ४७ ॥

47. Hence, O Twice-born,¹ for ten days the son should offer rice-balls. Every day these are divided into four portions, O Best of Birds.

भागद्वयं तु देहस्य पुष्टिदं भूतपञ्चके ।

तृतीयं यमदूतानां चतुर्थं सोऽपजीवति ॥ ४८ ॥

48. Two portions give nourishment to the five elements of the body ; the third goes to the messengers of Yama ; he lives upon the fourth.

अहोरात्रैश्च नवभिः प्रेतः पिण्डमवाप्नुयात् ।

जन्तुर्निष्पन्नदेहश्च दशमे बलमाप्नुयात् ॥ ४९ ॥

49. For nine days and nights the departed obtains rice-balls, and on the tenth day the being, with fully formed body, acquires strength.

दग्धे देहे पुनर्देहः पिण्डैरुपपद्यते खग ।

हस्तमात्रः पुमान्येन पथि भुङ्क्ते शुभाशुभम् ॥ ५० ॥

50. The old body being cremated, a new one is formed by these offerings, O Bird ; the man, the size of a hand (cubit), by this experiences good and evil on the way.

प्रथमेऽहनि यः पिण्डस्तेन मूर्धा प्रजायते ।

ग्रीवास्कन्धौ द्वितीयेन तृतीयाद्बृहदयं भवेत् ॥ ५१ ॥

चतुर्थेन भवेत्पृष्ठं पञ्चमाक्षामिरेव च ।

षष्ठेन च कटीशुल्कं सप्तमात्सङ्घिनी भवेत् ॥ ५२ ॥

जानुपादौ तथा ब्राह्म्या दशमेऽह्नि क्षुधातृषा ॥ ५३ ॥

51—53. By the rice-ball of the first day the head is formed ; the neck and shoulders by the second ; by the third the heart forms ;

By the fourth the back forms ; and by the fifth the navel ; by the sixth the hips and secret parts ; by the seventh the thigh forms ;

1. Members of the three higher castes take a "second birth" when invested with the sacred thread ; all birds are twice-born, in and from the egg.

Likewise next the knees and feet by two; on the tenth day hunger and thirst.

पिण्डं देहमाभित्य क्षुधाविष्टस्तुषार्दितः ।

पकादशं द्वादशं च प्रेतो भुङ्क्ते दिनद्वयम् ॥ ५४ ॥

54. Dwelling in the body formed by the rice-balls, very hungry and pained with thirst, on both the eleventh and twelfth days the departed eats.

त्रयोदशोऽहनि प्रेतो यन्निवृतो यमकिङ्करीः ।

तस्मिन्मार्गे व्रजत्येको गृहीत इव मर्कटः ॥ ५५ ॥

55. On the thirteenth day the departed, bound by the servants of Yama, walks alone along the road like a captured monkey.

षडशीति सहस्राणि योजनानां प्रमाचतः ।

यममार्गस्य विस्तारो विना वैतरणीं जग ॥ ५६ ॥

56. The extent of the way of Yama measures eighty-six thousand Yojanas,¹ without Vaitarāṇi, O Bird.

अहम्यहनि वै प्रेतो योजनानां शतद्वयम् ।

अस्वारिंशसप्त सप्त दिवारात्रेण गच्छति ॥ ५७ ॥

57. Two hundred and forty-seven Yojanas each day the departed travels, going by day and night.

अतीत्य क्रमशो मार्गे पुराणीमानि षोडश ।

प्रयाति धर्मराजस्य भवनं पातकी जनः ॥ ५८ ॥

सौम्यं सौरिपुरं नगेन्द्रभवनं गन्धर्वशीलागमौ

क्रौञ्चं क्रूरपुरं विचित्रभवनं बह्वापदं दुःखदम् ।

नानाक्रन्दपुरं सुतप्तभवनं रौद्रं पयोवर्षणं

शीताख्यं बहुमीति धर्मभवनं याम्यं पुरं चाग्रतः ॥ ५९ ॥

58-59. Having passed successively through these sixteen cities on the way, the sinful man goes to the place of the King of Righteousness² :—

Saumya,³ Sauripura,⁴ Nāgēndrabhavana,⁵ Gāndharva,⁶ Shailāgama,⁷ Krauncha,⁸ Krūrapura,⁹ Vichitrabhavana,¹⁰ Bahwāpada,¹¹ Duḥkhada¹²,¹³ Nānākrandapura,¹⁴ Sutaptabhawana,¹⁵ Raudra,¹⁶ Payovarshana,¹⁷ Shītā-dhya,¹⁸ Bahubhīti¹⁹ :—before the city of Yama, the abode of righteousness

1. A Yojana is between 8 and 9 miles.
2. Another form of Yama.
3. Calm place.
4. Town of Saturn.
5. Residence of the Lord of Serpents.
6. Place of Singers.
7. Inaccessible mountain.
8. Name of a mountain.
9. Town of cruelty,

10. A wonderful place.
11. Many calamities.
12. Misery-giving.
13. Town of varied cries.
14. Very hot place.
15. Savage.
16. Rains
17. Very cold.
18. Many horrors.

याम्यपाशैश्चतः पापी हाहेति प्रवदन्पथि ।

स्वगृहं तु परित्यज्य पुरं याम्यमनुव्रजेत् ॥ १० ॥

60. Held by the nooses of Yama, the sinful, crying out "Oh, oh," having left his own house, goes on the way to the city of Yama.

इति श्रीसारेन्द्रादे गढपुत्राये पापिनाम् ऐहिकानुष्मिकदुःखनिरूपणं

नाम प्रथमोऽध्यायः ॥ १ ॥

CHAPTER II.

An Account of The Way of Yama.

गरुड उवाच ।

कीदृशो यमलोकस्य पन्था भवति दुःखदः ।

यत्र यांति यथा पापास्तन्मे कथय केशव ॥ १ ॥

1. Garuḍa said : What is the path of misery in the world of Yama like ? Tell me, O Keśava, in what way the sinful go there.

श्रीभगवानुवाच ।

यममार्गे महद्दुःखमदं ते कथयाम्यहम् ।

मम भक्तोऽपि तच्छ्रुत्वा त्वं भविष्यसि क्रमितः ॥ २ ॥

2. The Blessed Lord said: I will tell you about the Way of Yama, bestowing great misery. Although you are my devotee, when you have heard it you will become agitated.

वृक्षच्छाया न तत्रास्ति यत्र विभ्रमते नरः ।

यस्मिन्मार्गे न वान्नाद्यं येन प्राणान्समुद्धरेत् ॥ ३ ॥

3. There is no shade of trees there, in which a man may take rest, and on this road there is none of the foods by which he may support life.

न जलं दृश्यते क्वापि तृप्तितोऽतीव यः पिबेत् ।

तपन्ते द्वादशादित्याः प्रलयान्ते यथा जग ॥ ४ ॥

4. No water is to be seen anywhere that he, extremely thirsty, may drink. Twelve suns blaze, O Bird, as though at the end of a pralaya.

तस्मिन् गच्छति पापात्मा शीतवातेन पीडितः ।

कण्टकैर्विध्यते क्वापि क्वचित् सपैर्महाविषैः ॥ ५ ॥

5. There the sinful soul goes along pierced by cold winds, in one place torn by thorns, in another stung by very venomous serpents.

सिंहैर्व्याघ्रैः श्मशिरैरैर्मस्यते क्वापि पापकृत् ।

वृश्चिकैर्दृश्यते क्वापि क्वचिद्वाति वह्निना ॥ ६ ॥

6. The sinful in one place is bitten by ferocious lions, tigers, and dogs ; in another stung by scorpions ; in another burnt by fire.

ततः कश्चिन्महाघोरमसिपत्रवर्णं महत् ।

योजनानां सहस्रं द्वे विस्तारायामतः स्मृतम् ॥ ७ ॥

काकोलूकवटा गृध्रसरपादंशसङ्कुलम् ।

स दावाग्नि च तत्पत्रं दिक्कमभिन्नः प्रजायते ॥ ८ ॥

7-8. In one place there is a very terrible forest of sword-like leaves, which is recorded as two thousand yojanas in length and breadth,

Infested with crows, owls, hawks, vultures, bees, mosquitoes, and having forest-fires,—by whose leaves he is pierced and torn.

कश्चित्पतत्यन्धकूपे विकटात्पर्वतात्कश्चित् ।

गच्छति क्षुरधारासु सङ्कृन्नामुपरि कश्चित् ॥ ९ ॥

9. In one place he falls into a hidden well ; in another from a lofty mountain ; in another he treads on razor-edges and on spear-points.

स्खलत्यग्रे तमस्यग्रे जले निपतति कश्चित् ।

कश्चित्पङ्के जलैकाग्र्ये कश्चित्सन्तप्तकर्दमे ॥ १० ॥

10. In one place he stumbles in the awful black darkness and falls into water ; in another in mud abounding in leeches ; in another in hot slime.

सन्तप्तबालुकाकीर्णं भ्रातताम्रमये कश्चित् ।

कश्चिदङ्गारराशौ च महाधूमाकुले कश्चित् ॥ ११ ॥

11. In one place is a plain of hot sand, made of smelted copper ; in another a mound of embers ; in another a great cloud of smoke.

कश्चिदङ्गारवृष्टिश्च शिलावृष्टिः सवज्रका ।

रक्तवृष्टिः शस्त्रवृष्टिः कश्चिदुष्णाम्बुवर्षणम् ॥ १२ ॥

क्षारकर्दमवृष्टिश्च महानिम्नानि च कश्चित् ।

वज्रप्ररोहणं कापि कन्द्रेषु प्रवेशनम् ॥ १३ ॥

12-13. In some places are showers of charcoal, showers of stones and thunderbolts, showers of blood, showers of weapons, showers of boiling water,

And showers of caustic mud. In one place are deep chasms ; in others hills to climb and valleys to descend.

गाढान्धकारस्तत्रास्ति दुःखारोहशिलाः कश्चित् ।

पूयशोणितपूर्णाश्च विष्टापूर्णा हृदाः कश्चित् ॥ १४ ॥

14. In one place there is pitch darkness ; in another rocks difficult to climb over ; in others lakes filled with pus and blood, and with excrement.

मार्गमग्न्ये बहस्युग्रा घोरा वैतरणी नदी ।

साहृष्टा दुःखदा किंवा यस्या वार्ता भयावहा ॥ १५ ॥

शतयोजनविस्तीर्णा पूयशोणितवाहिनी ।

अस्थिवृन्दतटा दुर्गा मांसशोणितकर्दमा ॥ १६ ॥

अगाधा दुस्तरा पापैः केशशैवालदुर्गमा ।

महाप्राद्वसमाकीर्णा घोरपक्षिशतैर्वृता ॥ १७ ॥

15-17. In the midst of the way flows the terribly horrible Vaitarani River, which when seen inspires misery, of which even an account arouses fear.

Extending a hundred yojanas, a flow of pus and blood, impassible, with heaps of bones on the banks, with mud of flesh and blood,

Unfordable, impassible for the sinful, obstructed with hairy moss, filled with huge crocodiles, and crowded with hundreds of dreadful birds.

आगस्तं पापिनं दृष्ट्वा ज्वालाधूमसमाकुला ।

वयते सा नदी तार्क्ष्य कटाहान्तर्धृतं यथा ॥ १८ ॥

कुमिभिः सङ्कुला घोरैः सूचीवक्त्रैः समन्ततः ।

बज्रतुण्डैर्महापुष्पैर्वायसैः परिचारिता ॥ १९ ॥

शिशुमारैश्च मकरैर्जलौकामस्यकच्छपैः ।

अन्यैर्जलस्थजीवैश्च पुरितामासमेदकैः ॥ २० ॥

18-20. When it sees the sinful approaching, this river, overspread with flames and smoke, seethes, O Tārksya, like butter in the frying-pan :

Covered all over with dreadful throngs of insects with piercing stings, infested with huge vultures and crows with adamantine beaks,

Filled with porpoises, with crocodiles, with leeches, fishes and turtles, and with other flesh-eating water-animals.

पतितास्तप्यवादे च क्रन्दन्ति बहुपापिनः ।

वा ज्ञातः पुत्र तातेति प्रलपन्ति मुहुर्मुहुः ॥ २१ ॥

21. Very sinful people, fallen into the flood, cry, 'O Brother, O Son, O Father !'—again and again wailing.

क्षुधितास्तृप्तिताः पापाः पिबन्ति किल शोषितम् ।

सा सतिद्रवियापूरं बहन्ती केनिलं बहु ॥ २२ ॥

महाघोरातिगर्जन्ती दुर्निरीक्ष्या भयावहा ।

तस्या दर्शनमात्रे च पापाः स्युर्गतचेतनाः ॥ २३ ॥

22-23. Hungry and thirsty the sinful drink the blood, it is said. That river, flowing with blood, carrying much foam,

Very dreadful, with powerful roaring, difficult to see into, fear-inspiring,—at the very sight of it the sinful swoon away.

बहुवृश्चिकसङ्कीर्णं सेविता कृष्णपद्मैः ।

तन्मध्ये पतितानां च ज्ञाता कोऽपि न विद्यते ॥ २४ ॥

24. Covered with many scorpions, and with black snakes,—of those who have fallen into the midst of this, there is no rescuer whatever.

आवर्तयतसाहस्रैः पाताले यान्ति पापिनः ।

क्षयं तिष्ठन्ति पाताले क्षयादुपरिवर्तिनः ॥ २५ ॥

25. By hundreds of thousands of whirlpools the sinful descend to the lower region. They stay for a moment in the lower region, after the moment rising again.

पापिनी पतनायैव निर्मिता सा नदी जग ।

न परं दृश्यते तस्या दुस्तरा बहुदुःखदा ॥ २६ ॥

26. O Bird, this river was created only that the sinful should fall into it. It is difficult to cross and gives great misery, and its opposite cannot be seen.

एवं बहुविधक्लेशो यममार्गेऽतिदुःखदे ।

क्रोधाद्वदन्तश्च रुदन्तश्च दुःखिता यान्ति पापिनः ॥ २७ ॥

27. Thus along the Way of Yama, of many kinds of pain, giving extreme misery, go the sinful, crying and weeping and laden with misery.

पाशेन यन्त्रिताः केचित्कृप्यमात्रास्तथाकुक्षीः ।

शस्त्राग्रेः पृष्ठतः प्रोतेर्नीयमानाश्च पापिनः ॥ २८ ॥

28. Bound by the noose, some of them being dragged by hooks, and pierced from behind with points of weapons, the sinful are led on.

नासाग्रपाशकृष्टाश्च कर्षपाशैस्तथापरे ।

कालपाशैः कृप्यमात्राः काकैः कृप्यास्तथापरे ॥ २९ ॥

29. Others are drawn along by a noose through the end of the nose, and also by nooses through the ears ; others, by the nooses of death being dragged along, are pecked by crows.

ग्रीवाबाहुपुपादेषु बद्धाः पृष्ठे च शृङ्खलैः ।

अयोभारश्च यं केचिद्ब्रह्मन्तः पथि यान्ति ये ॥ ३० ॥

यमदूतैर्महाघोरैस्ताड्यमानाश्च मुद्गरैः ।

वमन्तो रुधिरं वक्रासदेवाभ्यन्ति ते पुनः ॥ ३१ ॥

शोचन्ते स्वानि कर्माणि ग्लानिं गच्छन्ति जन्तवः ।

अतीवदुःखसम्पन्नाः प्रयान्ति यममन्दिरम् ॥ ३२ ॥

30—32. Some go on the way neck, arms, feet and back bound with chains, bearing many loads of iron,

And being beaten with hammers by the awful messengers of Yama ; vomiting blood from the mouth, which then they eat again,

Bewailing their own karmas these beings, becoming exhausted, full of very great misery, go on towards the mansion of Yama.

तथा च स ब्रजन्मार्गे पुत्र पौत्र इति ब्रुवन् ।

हाहेति प्ररुदन्नित्यमनुतप्यति मन्दधीः ॥ ३२ ॥

महता पुण्ययोगेन मानुषं जन्म लभ्यते ।

तत्प्राप्य न कृतो धर्मः कीदृशं हि मया कृतम् ॥ ३४ ॥

33-34. And the stupid, thus going on the way, calling on son and grandson, incessantly crying out, 'Oh, oh,' repents :—

'By great meritorious effort birth as a human being is gained. Having obtained that, I did not do my duty,—also, whatever have I done !

मया न दत्तं न हुतं हुताग्ने तपो न तप्तं त्रिदशा न पूजिताः ।

न तीर्थसेवा विहिता विधानतो देहिन्कचिन्निस्तरयस्वया कृतम् ॥ ३५ ॥

35. 'I made no gifts ; no offerings to the fire ; performed no penances ; did not worship the deities ; did not perform service at a place of pilgrimage as prescribed ;—O Dweller in the Body, make reparation for whatever you have done !

न पूजिता विप्रगणाः सुरापणा न चाभिताः सत्पुत्रा न सेविताः ।

परोपकारा न कृताः कदाचन देहिन्कचिन्निस्तरयस्वया कृतम् ॥ ३६ ॥

36. 'I did not duly honour the assemblies of Brahmins ; did not visit the holy river'; did not wait upon good men ; never performed any benevolent acts ;—O Dweller in the Body, make reparation for whatever you have done !

अलाशयो नैव कुनो हि निर्जले मनुष्यदेतोः पशुपक्षिहेतवे ।

गोविप्रवृत्त्यर्थमकारिनाण्यपि देहिन्कचिन्निस्तरयस्वया कृतम् ॥ ३७ ॥

37. 'Alas, I did not excavate tanks in waterless places, either for the benefit of men or for the sake of animals and birds ; did not even a little for the support of cows and brahmins ;—O Dweller in the Body, make reparation for whatever you have done !

न निशदानं न गवाहिकं कृतं न वेदशास्त्रार्थवचः प्रमाखितम् ।

भुतं पुराणं न च पूजितो ऋो देहिन्कचिन्निस्तरयस्वया कृतम् ॥ ३८ ॥

38. 'I made no daily gifts and did not give food daily to the cow ; did not value the precepts of the Vedas and the Śāstras ; did not listen to the Purāṇas, nor worship the wise ;—O Dweller in the Body, make reparation for whatever you have done !'

मर्तुर्मया नैव कृतं हितं वचः पतिव्रतं नैव कदापि पालितम् ।

न गौरवं कापि कृतं गुरुचितं देहिन्कचिन्निस्तरयस्वया कृतम् ॥ ३९ ॥

39. 'I did not follow the good advice of my husband ; never preserved fidelity to my husband ; did not pay due respect to my worthy elders ;—O Dweller in the Body, make reparation for whatever you have done !

न धर्मबुद्ध्या पतिरेव सेविता बह्विप्रवेशो न कुनो मृते पतौ ।

वैधव्यमासाद्य तपो न सेवितं देहिन्कचिन्निस्तरयस्वया कृतम् ॥ ४० ॥

40. 'Not knowing my duty I did not serve my husband, nor after his death enter the fire. Having become widowed I performed no austerities ;—O Dweller in the Body, make reparation for whatever you have done !

मासोपवासैर्न विशेषितं मया बान्द्रायकैर्वा नियमैः सविस्तरैः ।

नारीशरीरं बहुदुःखमाजनं लब्धं मया पूर्वकृतैर्धिकर्मभिः ॥ ४१ ॥

41. 'I did not emaciate myself by monthly fasts by the course of the moon, nor by detailed observances. Owing to my bad deeds in former lives I got a woman's body, which is a source of great misery.'

पवं विलप्य बहुशः संस्मरन्पूर्वदैहिकम् ।

मातुषर्यं मम कुत इति क्रोशन्प्रसर्पति ॥ ४२ ॥

42. Thus having lamented many times, remembering the past incarnation, crying 'Whence did I attain this human state ?' he goes on.

दशसप्तदिनान्येको वायुवेगेन गच्छति ।

अष्टादशे दिने तार्य्यं प्रेतः सौम्यपुरं व्रजेत् ॥ ४३ ॥

43. For seventeen days he goes on alone with the speed of the wind. On the eighteenth day, O Tārṣya, the departed reaches the City of Saumya.

तस्मिन्पुरवरे रम्ये प्रेतानां च गयोमहान् ।

पुष्पमद्रा नदी तत्र न्यम्रोषः प्रियदर्शनः ॥ ४४ ॥

44. Large numbers of the departed are in that excellent and beautiful city. The River Puṣhpabhadrā is there, and a fig-tree delightful to see.

पुरे तत्र सविधामं प्राप्यते यमकिङ्कुरैः ।

दारपुत्रादिकं सौख्यं स्मरन् तत्र दुःखितः ॥ ४५ ॥

45. In that city he takes rest, along with the servants of Yama. There he remembers the enjoyment of wife, son and others, and is miserable.

धनानि भृत्यमात्राणि सर्वं शोचति वै यदा ।

तदा प्रेतास्तु तत्रत्याः किङ्कुराश्चेदममुषन् ॥ ४६ ॥

क धनं क सुता जाया क सुदूतक च बान्धवाः ।

स्वकर्मोपार्जितं भोक्ता मूढ याहि धिरं पथि ॥ ४७ ॥

46-47. When he bewails his wealth, his family and dependents all, then the departed belonging there and the servants say this :

Where is your wealth now ? Where are your children and wife now ? Where are your friends and relatives now ? You only suffer the result of your own karma, you fool. Go on for a long time !

जानासि सम्बलबलं बलमन्वगानां नो सम्बलाय यतसे परलोकपान्थ ।

गन्तव्यमस्ति तव निश्चितमेव तेन मार्गेण यत्र भवति क्रयविक्रयो हि ॥ ४८ ॥

48. 'You know that provisions are the strength of a traveller. You do not strive for provisions, O Traveller in the Higher World ! Yet you must inevitably go on that way, where there is neither buying nor selling.

आवालक्यातमार्गोऽयं नैवमर्त्यं भुतस्त्वया ।

पुत्राश्चसम्भवं बान्धवं किं द्विजेभ्योऽपि न भूतम् ॥ ४९ ॥

49. 'Have you not heard, O Mortal, of this way, which is familiar even to children? Have you not heard of it from the twice-born, as spoken of in the Purāṇas?'

एवमुक्तस्ततो वृत्तैस्तादृशमानश्च मुञ्चरैः ।

निपतन्नुत्पतन्वावम्पाशैराकुम्भ्यते बलात् ॥ ५० ॥

50. Thus spoken to by the messengers and being beaten with the hammers, he is forcibly dragged by the nooses, falling down and getting up again and running.

अथ दत्तं सुतैः पौत्रैः स्नेहाद्वा कृपयाथवा ।

मासिकं पिण्डमश्नाति ततः सौरिपुरं ब्रजेत् ॥ ५१ ॥

51. Here he eats the monthly rice-balls given by his sons and grandsons through either love or compassion, and thence goes on into Sauripura.

तत्र नाम्नास्ति राजा वै जङ्गमः काङ्करूपधृक् ।

तद्ब्रह्मा भयमीतोऽसौ विभ्रामे कुर्वते मतिम् ॥ ५२ ॥

52. There is there a king named Jangama, who has the appearance of Death. Having seen him he is overcome with fear and decides to give up efforts.

उदकं चाप्तसंयुक्तं भुङ्क्ते तत्र पुरे गतः ।

त्रैपाक्षिके वै यद्दत्तं स तत्पुरमतिक्रमेत् ॥ ५३ ॥

53. In that city he eats a mixture of water and food, given at the end of three fortnights, and then passes on from that city.

ततो नगेन्द्रमचनं प्रेतो याति त्वरान्वितः ।

वनानि तत्र रौद्राणि हृष्टा क्रन्दति दुःखितः ॥ ५४ ॥

54. Thence the departed speedily goes to Nagendrābhavana; and having seen the fearful forests there he cries in misery.

निवृत्तैः कृष्यमाचस्तु क्वते च पुनः पुनः ।

मासद्वयावसाने तु तत्पुरं व्यधितो ब्रजेत् ॥ ५५ ॥

भुक्त्वा पिण्डं जलं वस्त्रं दत्तं यद्बान्धवैरिह ।

कृष्यमाचः पुनः पाशैर्नीयतेऽग्रे च किङ्करैः ॥ ५६ ॥

55-56. Being dragged unmercifully he weeps again and again. At the end of two months the afflicted leaves that city,

Having enjoyed there the rice-balls, water and cloths given by his relatives; being again dragged with the nooses he is led onwards by the servants.

मासे तृतीये सम्प्राप्ते प्राप्य गन्धर्वपत्तनम् ।

तृतीयमासिकं पिण्डं तत्र भुक्त्वा प्रसर्पति ॥ ५७ ॥

शैलागमं चतुर्थे च मासि प्राप्नोति वै पुरम् ।

पाकवास्तत्र वर्धन्ति प्रेतस्योपरि भूरिषः ॥ ५८ ॥

57-58. Upon the coming of the third month, having arrived at the city of the Gandharvas, and there having eaten the rice-balls offered in the third month he moves on,

And in the fourth month reaches Sailāgama city. There stones rain down copiously upon the departed.

चतुर्थमासिकं पिण्डं भुक्त्वा किञ्चित्सुखी भवेत् ।

ततो याति पुरं प्रेतः कौण्ड्यं मासेऽथ पञ्चमे ॥ ५९ ॥

59. Having eaten the rice-balls of the fourth month he becomes somewhat happy. In the fifth month the departed goes thence to the city of Krauncha.

इस्तद्वत् तदा मुकुटे प्रेतः कौण्ड्यपुरे स्थितः ।

यत्पञ्चमासिकं पिण्डं भुक्त्वा क्रूरपुरं व्रजेत् ॥ ६० ॥

60. Remaining in the city of Krauncha, the departed eats the rice-balls given by hand in the fifth month, and then, having eaten it, goes to Krūrāpura.

सार्धकैः पञ्चभिर्मसैर्मूर्ध्निषाण्मासिकं व्रजेत् ।

तत्र दत्तेन पिण्डेन घटेनाप्यायितः स्थितः ॥ ६१ ॥

61. At the end of five and a half months the ceremony before the six-monthly is performed. He remains, satisfied with the rice-balls and jars then given.

मुहूर्तार्धे तु विभज्य कम्पमानः सुदुःखितः ।

तत्पुरं तु परित्यज्य तर्जितो यमकिङ्करीः ॥ ६२ ॥

प्रयाति चित्रभवनं विशित्रो नाम पार्थिवः ।

यमस्यैवानुजो ज्ञाता यत्र राज्यं प्रशस्ति हि ॥ ६३ ॥

62-63. Having stayed, trembling and very miserable, for a time and having left that city, threatened by the servants of Yama,

He goes to Chitrabhavana, over which kingdom rules a king named Vichitra, who is the younger brother of Yama.

तं चित्कोप्य महाकायं यदा भीतः पलायते ।

तदा संमुख आगत्य कैवर्ता इदमब्रुवन् ॥ ६४ ॥

अयं ते तर्तु कामाय महावैतरणो नदीम् ।

नाबमादाय संप्राप्ता यदि ते पुण्यमीदृशम् ॥ ६५ ॥

64-65. When he sees his huge form he runs away in fear. Then having come before him some fishermen say :

‘We have arrived, bringing a boat for you—who desire to cross the great Vaitaraṇī River—if your merits are sufficient.’

दानं वितरत् प्रोक्तं मुनिभिस्तत्त्वदर्शिभिः ।
 इयं सा तीर्यते यस्मात्तस्माद्भैतरणी स्मृता ॥ ६६ ॥
 यदि त्वया प्रदत्ता गौस्तदा नौकपसर्पति ।
 नान्यथेति बचस्तेषां भुत्वा हा दैव भाषते ॥ ६७ ॥

66-67. 'It is said by the sages, who see the truth, that Vitarāṇa is a gift, and this is called Vaitarāṇi because it is crossed over by that.

'If you have made the gift of a cow, then the boat will come to you, otherwise not.' Having heard their words, 'Oh Heavens,' he exclaims.

तं दृष्ट्वा कथ्यते सा तु तां दृष्ट्वा सोऽतिकन्दते ।
 अदत्तदानः पापात्मा तस्यामेव निमज्जति ॥ ६८ ॥

68. Seeing him it seethes, seeing which he cries loudly. The sinful soul who has made no gifts verily sinks in that.

तन्मुखे कण्ठकं दृष्ट्वा दृतेराकाशसंस्थितैः ।
 बहिद्येन यथा मत्स्यस्तथा पारं प्रकीर्यते ॥ ६९ ॥

69. Having fixed a skewer through his lips, the messengers, floating in the air, carry him across like a fish upon a hook.

षाण्मासिकं च यत्पिण्डं तत्र भुक्त्वा प्रसर्पति ।
 मार्गे स विलपन्याति पुषुषापीडितो बालम् ॥ ७० ॥

70. Having then eaten the rice-balls of the sixth month, he passes on. He goes on the way lamenting, very greatly afflicted with the desire to eat.

सप्तमे मासि सम्प्राप्ते पुरं बह्वापदं व्रजेत् ।
 तत्र भुङ्क्ते प्रदत्तं यत्सप्तमे मासि पुत्रकैः ॥ ७१ ॥

71. At the approach of the seventh month he goes to the city of Bahvāpada. There he enjoys what is given by his sons in the seventh month.

तत्पुरं तु व्यतिक्रम्य दुःखदं पुरमृच्छति ।
 महद्दुःखमवाप्नोति स्त्रे गच्छन्त्येवरेभ्वर ॥ ७२ ॥

72. Having passed beyond that city, he arrives at the city of Duḥkhada. Travelling in the air he suffers great misery, O Ruler of Birds.

मास्यष्टमे प्रदत्तं यत्पिण्डं भुक्त्वा प्रसर्पति ।
 नवमे मासि संपूर्णे नानाक्रन्दपुरं व्रजेत् ॥ ७३ ॥

73. Having eaten the rice-balls which are given in the eighth month he moves on. At the end of the ninth month he goes to the city of Nānakranda.

नानाक्रन्दगणान्दृष्ट्वा क्रन्दमानान्सुदारवान् ।
 स्वयं च शून्यहृदयः समाक्रन्दति दुःखितः ॥ ७४ ॥

74. Having seen many people crying in agony in various ways, and being himself faint of heart, he cries in great misery.

विहाय तत्पुरं प्रेतस्तर्जितो यमकिङ्करीः ।

सुतप्तभवनं गच्छेद्दशमे मासि कृच्छ्रतः ॥ ७५ ॥

75. Having left that city, the departed, threatened by the servants of Yama, goes, with difficulty, in the tenth month, to Sutaṭṭabliavana.

पिण्डदानं जलं तत्र भुक्त्वापि न सुखी भवेत् ।

मासि वैकादशे पूर्णे पुरं रौद्रं स गच्छति ॥ ७६ ॥

76. Though he there obtains the rice-ball gifts and water, he is not happy. At the completion of the eleventh month he goes to the city of Raudra.

दशैकमासिकं तत्र भुङ्क्ते दत्तं सुतादिभिः ।

सार्धं वैकादशे मासि पयोवर्षमृच्छति ॥ ७७ ॥

77. There he enjoys what is offered in the eleventh month by his sons and others, and half after the eleventh month he reaches Payoṃyarsaṇa.

मेघास्तत्र प्रवर्षन्ति प्रेतानां दुःखदायकाः ।

न्यूनाब्दिकं च यच्छ्रायं तत्र भुङ्क्ते स दुःखितः ॥ ७८ ॥

78. There clouds team, giving misery to the departed, and there he, in misery, obtains the Śrāddha before the annual one.

सम्पूर्णं तु ततो वर्षे शीताढ्यं नगरं व्रजेत् ।

हिमाच्छतगुणं तत्र महाशीतं तपत्यपि ॥ ७९ ॥

79. At the end of the year he goes to the city of Śitādhyā, where cold a hundred times greater than that of the Himālaya afflicts him.

शीतार्तः क्षुधितः सोऽपि वीक्षते हि दिशो दश ।

तिष्ठते बान्धवः कोऽपि यो मे दुःखं न्यपोहति ॥ ८० ॥

80. Hungry and pierced with cold, he looks about in the ten directions. 'Does there remain any relative who will remove my misery?'

किङ्करास्ते वदन्त्यत्र क ते पुण्यं हि तादृशम् ।

भुक्त्वा च वार्षिकं पिण्डं धैर्यमालम्बते पुनः ॥ ८१ ॥

81. There the servants ask: 'What sort of merit have you?' Having eaten the annual rice-balls he plucks up courage again.

ततः संवत्सरस्यान्ते प्रेत्यासन्ने यमालये ।

बाहुभीतिपुरे गत्वा हस्तमात्रं समुत्सृजेत् ॥ ८२ ॥

82. At the end of the year, coming nearer to the abode of Yama, having reached the city of Bahubhiti, he casts off the body the measure of a hand.

अङ्गुष्ठमात्रो वायुश्च कर्मभोगाय क्षेत्रः ।

यातनादेहमासाद्य सहयाम्यैः प्रयाति च ॥ ८३ ॥

83. The spirit the size of a thumb, to work out its karma, getting a body of torment, sets out through the air with the servants of Yama.

वैश्वदेहिकदानानि यैर्न दत्तानि काश्यप ।

एवं कहेन ते यान्ति गृहीता हृदयन्धनैः ॥ ८४ ॥

84. Those who do not offer gifts for the dweller in the upper body, O Kāśyapa, thus go, painfully bound in tight bonds.

धर्मराजपुरे सन्ति चतुर्द्वाराणि केचन ।

तत्रायं दक्षिणद्वारमार्गस्ते परिकीर्तितः ॥ ८५ ॥

85. Into the city of the King of Justice there are four gateways, O Bird, of which the way of the southern gate has been declared to you.

अस्मिन्पथि महाघोरे क्षुत्तृषाभ्रमपीडिताः ।

यथा यान्ति तथा प्रोक्तं किं भूयः भोतुमिच्छसि ॥ ८६ ॥

86. How they go on this most dreadful path, afflicted with hunger, thirst and exhaustion, has been told. What else do you wish to hear?

इति भोगरूपपुराणे सारोद्गारे यममार्गनिरूपणं नाम द्वितीयोऽध्यायः ॥ २ ॥

CHAPTER III.

An Account of the Torments of Yama.

गरुड उवाच ।

यममार्गमतिक्रम्य गत्वा पापी यमालये ।

कीदृशीं यातनां भुङ्क्ते तस्मै कथय केशव ॥ १ ॥

1. Garuḍa said : What are the torments like that the sinful suffers, having passed along the way of Yama into the abode of Yama ? Tell me this, O Keśava.

श्री भगवानुवाच ।

आद्यन्तं च प्रवक्ष्यामि भृशुष्व विनतात्मज ।

कथ्यमानेऽपि नरके त्वं भविष्यसि कम्पितः ॥ २ ॥

2. The Blessed Lord said : Listen, O Descendant of Vinatā. I will tell it to you from the beginning to the end. Even at the description of hell you will tremble.

चत्वारिंशद्योजनानि चतुर्थीकानि काश्यप ।

बहुमीतिपुरादग्ने धर्मराजपुरं महत् ॥ ३ ॥

3. Four and forty yojanas, O Kāśyapa, beyond the city of Bahubbhīti, lies the great city of the King of Justice.

हाहाकारसमायुक्तं हृष्टा क्रन्दति पातकी ।

तत्क्रन्दितं समाकर्ण्य यमस्य पुरचारिणः ॥ ४ ॥

गत्वा च तत्र ते सर्वे प्रतीहारं वदन्ति हि ।

धर्मध्वजः प्रतीहारस्तत्र तिष्ठति सर्वदा ॥ ५ ॥

4-5. The sinful man cries when he hears the mingled wails of 'Oh, Oh,' and having heard his cry, those who walk about in the city of Yama.

All go to the door-keeper and report it to him. The doorkeeper Dharmadhwaḡa, always stands there.

स गत्वा चित्रगुप्ताय ब्रूते तस्य शुभाशुभम् ।

ततस्तं चित्रगुप्तोऽपि धर्मराजं निवेदयेत् ॥ ६ ॥

6. He, having gone to Chitrāgupta, reports the good and evil deeds. Then Chitrāgupta tells it to the King of Justice.

नास्तिका ये नरास्तार्क्ष्य महापापरताः सदा ।

तांश्च सर्वान्यथायोन्यं सम्यग्जानाति धर्मराट् ॥ ७ ॥

7. The men who are Deniers, O Tārکشya, and always delight in great sin ; these are all, as is proper, well-known to the King of Justice.

1. Name of the being who records the doings of men.

तथापि चित्रगुप्ताय तेषां पापं स पृच्छति ।

चित्रगुप्तोऽपि सर्वज्ञः भवन्नात्परिपृच्छति ॥ ८ ॥

8. Nevertheless, he asks Chitragupta about their sins. Chitragupta, although he is all-knowing, enquires of the Śravaṇas.

भवन्ना ब्रह्मणः पुत्राः स्वभूपातालचारिणः ।

दूरभवन्विज्ञाना दूरदर्शनचक्षुषः ॥ ९ ॥

9. The Śravaṇas are the sons of Brahman who wander in heaven, on earth, and in the nether regions, hear and understand at a distance, and see a long way off.

तेषां पत्न्यस्तथा भूताः भवन्त्यः पृथगाह्वयाः ।

स्त्रियां विवेष्टितं सर्वं ता विजानन्ति तत्त्वतः ॥ १० ॥

10. Their wives have a similar nature, and are called, distinctively, Śravaṇis. They know accurately all that is done by women.

नरैः प्रच्छन्नं प्रत्यक्षं यत्प्रोक्तं च कृतं च यत् ।

सर्वमावेदयन्त्येव चित्रगुप्ताय ते च ताः ॥ ११ ॥

11. These report to Chitragupta everything that is said and done, openly and secretly, by men.

चारास्ते धर्मराजस्य मनुष्याणां शुभाशुभम् ।

मनोवाक्कायजं कर्म सर्वं जानन्ति तत्त्वतः ॥ १२ ॥

12. These followers of the King of Justice know accurately all the virtues and vices of mankind, and the karma born of mind, speech and body.

एवं तेषां शक्तिरस्ति मर्त्यामर्त्याधिकारिणाम् ।

कथयन्ति नृणां कर्म भवन्ताः सत्यवादिनः ॥ १३ ॥

13. Such is the power of these, who have authority over mortals and immortals. Thus do these truth-speaking Śravaṇas relate the actions of man.

व्रतैर्दानैश्च सत्योक्त्या यस्तोषयति तान्नरः ।

भवन्ति तस्य ते सौम्याः स्वर्गमोक्षप्रदायिनः ॥ १४ ॥

14. To the man who pleases them by austerity, charity and truthful speech, they become benevolent, granting heaven and liberation.

पापिनां पापकर्माणि ज्ञात्वा ते सत्यवादिनः ।

धर्मराजपुरः प्रोक्ता अयन्ते दुःखदायिनः ॥ १५ ॥

15. Knowing the wicked actions of the sinful, those truth-speakers, relating them before the King of Justice, become dispensers of misery.

आदित्यचन्द्रावनिर्लोऽनलश्च धीर्भूमिरापो हृद्यं यमश्च ।

अहश्च रात्रिश्च उमे च सन्ध्ये धर्मश्च जानाति नरस्य वृक्षम् ॥ १६ ॥

16. The sun and moon, fire, wind, sky, earth and water, the heart, Yama, day and night, the two twilights, and Justice—know the actions of man.

धर्मराजश्चित्रगुप्तः श्रवणा भास्करादयः ।

कायस्थं तत्र पश्यन्ति पापं पुण्यं च सर्वशः ॥ १७ ॥

17 The King of Justice, Chitrugupta, Śravapas, the sun and and others see fully the sins and merits of the embodied being.

एवं सुनिश्चयं कृत्वा पापिनां पातकं यमः ।

आहूय तान्निजं रूपं दर्शयत्यतिभीषणम् ॥ १८ ॥

18. Then Yama, having assured himself concerning the sins of the sinful, summons them and shows them his own very terrible form.

पापिष्ठास्ते प्रपश्यन्ति यमरूपं भयंकरम् ।

दण्डहस्तं महाकायं महिषोपरिसंखितम् ॥ १९ ॥

प्रलयाद्बुद्धिर्बोधं कज्जलाचलसन्निभम् ।

विद्युत्प्रमायुधैर्मिमं ह्यग्निंशब्दभुजसंयुतम् ॥ २० ॥

योजनत्रयविस्तारं वापीतुल्यविलोचनम् ।

दंष्ट्राकरालवदनं रक्ताक्षं दीर्घनासिकम् ॥ २१ ॥

19—21. Very sinful people behold the terrifying form of Yama—huge of body, rod in hand, seated on a buffalo,

Roaring like a cloud at the time of pralaya, like a mountain of lamp-black, terrible with weapons gleaming like lightning, possessing thirty-two arms,

Extending three yojanas, with eyes like wells, with mouth gaping with formidable fangs, with red eyes and a long nose.

मृत्युञ्जरादिभिर्युक्कश्चित्रगुप्तोऽपि भीषणः ।

सर्वं दृष्ट्वाश्च गर्जन्ति यमतुल्याऽतदन्तिके ॥ २२ ॥

22. Even Chitrugupta is fearful, attended by Death, Fever and others. Near to him are all the messengers, resembling Yama, roaring.

तं दृष्ट्वा भयभीतस्तु हाहेति वदते खलः ।

अदसदानः पापात्मा कम्पते क्रन्दते पुनः ॥ २३ ॥

23. Having seen him, the wretch, overcome with fear, cries 'Oh, Oh.' The sinful soul who made no gifts trembles and cries again.

ततो वदति तान्सर्वान्क्रन्दमानांश्च पापिनः ।

शोचतः स्वानि कर्माणि चित्रगुप्तो यमाह्वया ॥ २४ ॥

24. Then, by command of Yama, Chitrugupta speaks to all those sinners, who are crying, and bewailing their karmas.

मे मेः पापा दुराचारा अहंकारप्रदूषिताः ।

किमथमर्जितं पापं युष्माभिरविवेकिभिः ॥ २५ ॥

25. 'O, you sinners, evil-doers, polluted with egoism, injudicious, why ever did you commit sin ?

कामक्रोधाद्यदुत्पन्नं सकृमे न च पापिनाम् ।

तत्पापं दुःखदं मूढाः किमर्थं वरितं जनाः ॥ २६ ॥

26. 'O, you foolish people, why ever did you commit that misery-giving sin which is born of lust, anger and association with the sinful.

कृतवन्तः पुरा यूयं पापान्यस्यन्तहर्षिताः ।

तथैव यातना मेभ्यः किमिदानीं पराङ्मुखाः ॥ २७ ॥

27 'Hitherto you have committed sins with great delight, and thereby are now destined for torment. It is no use turning your faces away.

कृतानि यानि पापानि युष्माभिः सुबहुम्यपि ।

तानि पापानि दुःखस्य कारणं च न वञ्चना ॥ २८ ॥

28. 'The sinful actions done by you are very many, and those sins are the cause of unavoidable misery.

मूर्खेऽपि पण्डिते चापि दरिद्रे चाभियान्विते ।

सबले निर्बले चापि समवर्ती यमः स्मृतः ॥ २९ ॥

29. 'It is known that Yama deals equally with the fool and the learned, the beggar and the wealthy, the strong and the weak.'

चित्रगुप्तस्येति वाक्यं श्रुत्वा ते पापिनस्तदा ।

शोचन्तः स्वानि कर्माणि तृष्णो तिष्ठन्ति निश्चलाः ॥ ३० ॥

30. Hearing these words of Chitragupta, the sinful then grieve over their karmas, and remain silent and motionless.

धर्मराजोऽपि तान्दृष्ट्वा क्षोरवन्निश्चलान्स्थितान् ।

आज्ञापयति पापानां शास्तिं वैव यथोचिताम् ॥ ३१ ॥

31. The King of Justice, seeing them standing motionless like thieves, has fitting punishment ordered for the sinful.

ततस्ते निर्दया कृतास्ताडयित्वा वदन्ति च ।

गच्छ पापिन्महाधोराक्षरकानतिभीषणान् ॥ ३२ ॥

32. Then the cruel messengers, having beaten them, say, 'Go along, you sinner, to the very dreadful terrifying hells.'

यमाज्ञाकारिणो कृताः प्रवण्डवण्डकादयः ।

एकपाशेन तान्बध्वा नयन्ति नरकान्प्रति ॥ ३३ ॥

33. The messengers, Prachanda, Chandaka' and others, executors of the sentences of Yama, having bound them with one noose, lead them towards the hells.

तत्र वृक्षो महागोको उच्चलद्ग्निसमप्रभः ।

पञ्चयोजनविस्तीर्णं एकयोजनमुच्छ्रितः ॥ ३४ ॥

34. There is one big tree there, glowing like a blazing fire. It covers five yojanas and is one yojana in height.

तद्बृक्षे भृशमैर्ष्वाम्बाऽधोमुखं ताडयन्ति ते ।

वदन्ति ज्वलितास्तत्र तेषां ज्ञाता न विद्यते ॥ ३५ ॥

35. Having bound them on the tree by chains, head downwards, they beat them. They, for whom there is no rescuer, cry, burning there.

तस्मिन्वै शाल्मलीवृक्षे लम्बन्नेजेकपापिनः ।

क्षुत्पिपासापरिभ्रान्ता यमदूतैश्च ताडिताः ॥ ३६ ॥

36. Many sinful ones are hung on that silk-cotton tree, exhausted by hunger and thirst, and beaten by the messengers of Yama.

क्षमन्त्वं भोऽपराधं मे कृताञ्जलिपुटा इति ।

विज्ञापयन्ति तान्दूताभ्यापिष्ठास्ते निराभयाः ॥ ३७ ॥

37. 'Oh, forgive my faults'—with suppliant hands, those most sinful people, helpless, implore the messengers.

पुनः पुनश्च ते दूतैर्हन्यन्ते लाहयष्टिभिः ।

मुद्गरैस्तोमरैः कुत्तैर्गदामिर्मुसलैर्धृशम् ॥ ३८ ॥

38. Again and again they are forcibly struck, by the messengers, with metal rods, with hammers, with iron clubs, with spears, with maces and with big pestles.

ताडनाच्चेव निश्चेष्टा मूर्च्छिताश्च भवन्ति ते ।

तथा निश्चेष्टितान्दृष्ट्वा किङ्करास्ते वदन्ति हि ॥ ३९ ॥

भो भो पापा दुराचाराः किमर्थं दुष्टचेष्टितम् ।

सुलमानि न दत्तानि जलान्यन्नान्यपि कश्चित् ॥ ४० ॥

39-40. Thus beaten they become still, swooning away. Then, seeing them quiet, the servants address them thus :

'O, you sinners, you evil-doers, whyever did you commit such wicked deeds ? You did not even make the easy water and food offerings at all.

प्रासार्धमपि नो दत्तं न भक्षायस्योर्बलिम् ।

नमस्कृतानातिथयो न कृतं पितृतर्पणम् ॥ ४१ ॥

41. 'You did not give even half a mouthful of food to the dog or the crows, nor honour your guests, nor make the water-offering to the forefathers.

यमस्य चित्रगुप्तस्य न कृतं ध्यानमुत्तमम् ।

न जप्तश्च तयोर्मन्त्रो न भवेद्येन यातना ॥ ४२ ॥

42. 'You did not meditate well upon Yama and Chitragupta, nor repeat their mantra, along with which torment cannot exist.

नापि किञ्चित्कृतं तीर्थं पूजितं नैव देवताः ।

गृहाश्रमस्थितेनापि हन्तकारोऽपि नोद्धतः ॥ ४३ ॥

43. 'You never visited any places of pilgrimage, nor worshipped the deities. Though living as a householder you did not even express compassion.

शुश्रूषिताश्च नो सन्तो भुङ्क्ष्व पापफलं स्वकम् ।

यतस्त्वं धर्महीनोऽसि ततः सन्ताड्यसे शुभम् ॥ ४४ ॥

44. 'You did not do any acts of service. Suffer the fruits of your own sin ! Because you are devoid of righteousness you deserve to be beaten.

क्षमापराधं कुरुते भगवान्हिरिरीश्वरः ।

वयं तु सापराधानां दण्डदा हि तदाज्ञया ॥ ४५ ॥

45. 'Forgiveness of faults is done by the Lord Hari'' Īśvara. We only punish miscreants, as we are ordered.'

पबमुक्त्वा च ते दूता निर्दय ताडयन्ति तान् ।

ज्वलदङ्गारसदृशाः पतितास्ताडनादधः ॥ ४६ ॥

46. Thus having spoken the messengers beat them mercilessly ; and on account of the beating they fall down like glowing charcoal.

पतनात्तस्य पत्रैश्च गात्रच्छेदो भवेत्ततः ।

तानधः पतितान् श्वानो भक्षयन्ति रुदन्ति ते ॥ ४७ ॥

47. In falling their limbs are cut by the sharp leaves, and they cry, fallen down and bitten by dogs.

रुदन्तस्ते ततो दूतैर्मुक्षमापूर्य रेणुभिः ।

निबध्य विविधैः पाशैर्हन्यन्ते केऽपि मुद्गरैः ॥ ४८ ॥

48. Then the mouths of those who are crying are filled with dust by the messengers ; and, being bound with various nooses some are beaten with hammers.

पापिनः केऽपि भिद्यन्ते क्रकचैः काष्ठचक्षिधा ।

क्षित्वा चान्ये धरा पृष्ठे कुटारैः खण्डशः कृताः ॥ ४९ ॥

49. Some of the sinful are cut with saws, like firewood, and others thrown flat on the ground, are chopped into pieces with axes.

अर्धं ज्ञात्वाषटे केचिद्भिद्यन्ते मूर्ध्नि सायकैः ।

अपरे यन्त्रमध्यस्थाः पीडयन्ते चक्षुदण्डवत् ॥ ५० ॥

50. Some, their bodies half-buried in a pit, are pierced in the head with arrows. Others, fixed in the middle of a machine, are squeezed like sugar-cane.

केचित्प्रज्वलमानैस्तु साङ्गारैः परितो भृशम् ।

उल्मुकैर्वेष्टयित्वा च ध्यायन्ते षोडपिण्डवत् ॥ ५१ ॥

51. Some are surrounded closely with blazing charcoal, enwrapped with torches, and smelted like a lump of ore.

केचिद् घृतमये पाके तैलपाके तथापरे ।

कटाहे क्षिप्तवटवत्प्रक्षिप्यन्ते यतस्ततः ॥ ५२ ॥

52. Some are plunged into heated butter, and others into heated oil, — and like a cake thrown into the frying-pan they are turned about.

केचिन्मसृगज्रेन्द्राणां क्षिप्यन्ते पुरतः पथि ।

बद्ध्वा हस्तौ च पादौ च कियन्ते केऽप्यधोमुखाः ॥ ५३ ॥

53. Some are thrown in the way, in front of huge maddened elephants, and some with hands and feet bound are placed head downwards.

क्षिप्यन्ते केऽपि कूपेषु पात्यन्ते केऽपि पर्वतात् ।

निमग्नाः कृमिकुण्डेषु तुच्यन्ते कृमिभिः परे ॥ ५४ ॥

54. Some are thrown into wells ; some are hurled from heights ; others plunged into pits full of worms, are eaten away by them.

वज्रतुण्डैर्महाकाकैर्गृध्रैरामिषगृध्रुभिः ।

निष्कुप्यन्ते शिरोदेशे नेत्रे वास्थे च चञ्चुभिः ॥ ५५ ॥

55. By the hard beaks of huge flesh-eating crows and vultures they are pecked in the head, eyes and faces.

ऋणं वै प्रार्थयन्त्यन्ये देहि देहि धनं मम ।

यमलोके मया दृष्टो धनं मे भक्षितं त्वया ॥ ५६ ॥

56. Others clamour : ' Give up, give up my wealth, which you owe me. In the world of Yama I see my wealth being enjoyed by you.'

एवं विषदमानानां पापिनां नरकालये ।

छित्त्वा सन्दंशकैर्दूता मांसखण्डान्ददन्ति च ॥ ५७ ॥

57. Thus disputing, the sinful, in the hell-region, are given pieces of flesh torn off with pincers by the messengers.

एवं सन्ताड्यतान्दूताः सकृप्य यमशासनात् ।

तार्मिष्ठादिषु घोरेषु क्षिप्यन्ते नरकेषु च ॥ ५८ ॥

58. Thus quarrelling, they are taken hold of by the messengers, by order of Yama, and thrown into the dreadful hells, Tāmistra and others.

नरकादुःखबहुलास्तत्र वृक्षसमीपतः ।

तेष्वस्ति यन्महद्दुःखं तद्वाचामप्यगोचरम् ॥ ५९ ॥

59. Hells full of great misery are there,—near to the tree,—in which there is great misery indescribable in words.

चतुराशीति लक्षाणि नरकाः सन्ति खेचर ।

तेषां मध्ये घोरतमाधोरेयास्त्वेकविंशतिः ॥ ६० ॥

60. There are eighty-four lakhs of hells, O Bird, the midst of which are twenty-one most dreadful of the dreadful.

तामिस्रो ळोहशङ्कुश्च महारौरवशालमली ।
 रौरवः कुडमलः कालसूत्रकः पूतिमृत्तिकाः ॥ ६१ ॥
 सङ्घतो ळोहितोदश्च सविषः सम्प्रतापनः ।
 महानिरयकाकोळौ सञ्जीवनमहापथौ ॥ ६२ ॥
 अवीचिरन्धतामिस्रः कुम्भीपाकस्तथैव च ।
 सम्प्रतापननामैकस्तपनस्त्वैकचिंशतिः ॥ ६३ ॥
 नानापीडामयाः सर्वे नानामेदैः प्रकल्पिताः ।
 नानापापाविपाकाश्च किङ्करीवैरघिष्ठिताः ॥ ६४ ॥

61—64. Tāmisra, ' Lohasāṅku, ' Mahauravaśālmalt, ' Raurava, ' Kuḍmala, ' Kālasātraka, ' Pūtimṛttika, ' Saṅghāta, ' Lohitoda, ' Saviṣa, ' Sampratāpana, ' Mahāniraya, ' Kāka, ' Ūlu, ' Sanjivana, ' Mahāpathin, ' Avichi ' Andhatāmisra, ' Kumbhīpāka, ' Sampratāpana, ' and Tapana, '—in all twenty-one,

All formed of various afflictions and diseases of different classes, the various fruits of sin, and inhabited by multitudes of servants.

एतेषु पतिता मूढाः पापिष्ठा धर्मवर्जिताः ।

तत्र भुङ्क्षन्ति कल्पान्ते तास्ता नरकयातनाः ॥ ६५ ॥

65. The sinful fools, devoid of righteousness, who have fallen into these, experience there, until the end of the age, the various torments of hell.

यास्तामिस्रान्धतामिस्रा रौरवाद्याश्च यातनाः ।

भुङ्क्ते नरो वा नारी वा मिथः सङ्गेन निर्मिताः ॥ ६६ ॥

66. Men and women suffer the torments of Tāmisra, Andhatāmisra, Raurava and other hells, which are produced by secret association.

एवं कृदुम्बं विम्लाय उदग्मर एव वा ।

विस्वज्येक्षामयं प्रेत्य भुङ्क्ते तत्फलमीदृशम् ॥ ६७ ॥

67. Thus he who was holding a family or gratifying his belly, having given up both, and being departed, obtains appropriate fruit.

- | | | |
|------------------------------------|---------------------|-------------------------|
| 1. Darkness. | 8. Accumulation. | 15. Living together. |
| 2. Iron spears. | 9. Iron weights. | 16. The great path. |
| 3. Very terrible silk-cotton tree. | 10. Poisonous. | 17. Waveless. |
| 4. Terrible. | 11. Burning. | 18. Besetting darkness. |
| 5. Blossoming. | 12. The great exit. | 19. Based like a pot. |
| 6. The thread of death. | 13. Crows. | 20. Burning. |
| 7. Stinking clay. | 14. Owls. | 21. Hot. |

एकः प्रपद्यते भ्रान्तं हित्वेदं स्वं कलेवरम् ।

कुशलेतरपाथेयो भूतद्रोहेष्वयद्भूतम् ॥ ६८ ॥

68. Having cast off his body, which was nourished at the expense of other creatures, he goes alone to hell, provisioned with the opposite of happiness.

दैवेनासादितं तस्य शमले निरये पुमान् ।

भुङ्क्ते कुटुम्बपोषस्य हृतद्रव्य इवातुरः ॥ ६९ ॥

69. The man experiences in a foul hell what is ordained by his fate, like an invalid who has been robbed of his wealth, the support of his family.

केचलेन ह्यधर्मेण कुटुम्बभरद्योत्सुकः ।

याति जीवोऽन्धतामिकं चरमं तमसः पदम् ॥ ७० ॥

70. The individual, who was fond of supporting his family by unrighteous means alone, goes to Andhatâmisra, which is the place of uttermost darkness.

अधस्ताच्चरलोकस्य यावतीर्यातनादयः ।

क्रमशः समनुक्रम्य पुनरत्रामजेच्छुचिः ॥ ७१ ॥

71. Having experienced in due order the torments below, he comes here again, purified.

इति श्रीगरुडपुराणे सारोद्धारो यमयातनानिरूपणं नाम तृतीयोऽध्यायः ॥ ३ ॥

CHAPTER IV.

An Account of the Kinds of Sins which lead to Hell.

गरुड उवाच ।

कैर्गच्छन्ति महामार्गे वैतरण्यां पतन्ति कैः ।

कैः पारैर्नरके यान्ति तन्मे कथय केशव ॥ १ ॥

1. Garuḍa said : For what sins do they go on that great Way ? Why do they fall into the Vaitaraṇī ? Why do they go to hell ? Tell me this, O Keśava.

श्रीमगवानुवाच ।

सदैवाकर्मनिरताः शुभकर्मपराङ्मुखाः ।

नरकाक्षरकं यान्ति दुःखाद् दुःखं भयाद्भयम् ॥ २ ॥

2. The Blessed Lord said : Those who always delight in wrong deeds, who turn away from good deeds, go from hell to hell, from misery to misery, from fear to fear.

धर्मराजपुरे यान्ति त्रिभिर्द्वारैस्तु धार्मिकाः ।

पापास्तु दक्षिणद्वारमार्गेणैव ब्रजन्ति तत् ॥ ३ ॥

3. The righteous go into the city of the King of Justice by three gateways, but the sinful go into it only by the road of the southern gate.

अस्मिन्नेव महादुःखे मार्गे वैतरणी नदी ।

तत्र ये पापिनो यान्ति तानहं कथयामि ते ॥ ४ ॥

4. The Vaitaraṇī River is only on this very miserable way. I will tell you who the sinners are who go by it.

ब्रह्मप्लावश्च सुरापाश्च गोप्ला वा बालघातकाः ।

स्त्रीघाती गर्भपाती च ये च प्रच्छन्नपापिनः ॥ ५ ॥

ये हरन्ति गुरोर्द्रव्यं देवद्रव्यं द्विजस्य वा ।

स्त्रीद्रव्यहारिणो ये च बालद्रव्यहराश्च ये ॥ ६ ॥

ये क्रयं न प्रयच्छन्ति ये वै न्यासापहारकाः ।

विभ्वासघातका ये च सविषाज्जन मारकाः ॥ ७ ॥

दोषप्राप्ती गुणान्नाघो गुणवस्तु समस्तराः ।

नीचानुरागिणो मूढाः सत्सङ्गतिपराङ्मुखाः ॥ ८ ॥

तीर्थमज्जनसत्कर्म गुणदेवविनिन्दकाः ।

पुराणवेदमीमांसान्यायवेदान्तदूषकाः ॥ ९ ॥

हर्षिता दुःखित हृष्टा हर्षिते दुःखदायकाः ।

दुष्टवाक्यस्य वक्तारो दुष्टचिन्ताश्च ये सदा ॥ १० ॥

न मृण्वन्ति हितं वाक्यं शास्त्रवाची कदापि न ।
 आत्मसम्भाषिताः स्तब्धा मूढाः पण्डितमानिनः ॥ ११ ॥
 एते चान्ये च बहवः पापिष्ठा धर्मवर्जिताः ।
 गच्छन्ति यममार्गे हि रोदमाना दिवानिशम् ॥ १२ ॥

5—12. Slayers of Brāhmins, drinkers of intoxicants, slayers of cows, infanticides, murderers of women, destroyers of the embryo, and those who commit secret sins,

Those who steal the wealth of the teacher, the property of the temple or of the twice-born ; those who take away the possessions of women, and those who steal the possessions of children ;

Those who do not repay their debts ; those who misappropriate deposits ; those who betray confidence ; and those who kill with poisonous foods ;

Those who seize upon the fault and depreciate the merit, who are jealous of those who have merit, who are attached to the wicked, who are foolish, who turn away from the company of the good ;

Those who despise places of pilgrimage, good men, good actions, teachers and Shining Ones ; those who disparage the Purāṇas, the Vedas, the Mīmāṃsā, the Nyāya and the Vedānta ;

Those who are elated at seeing the miserable, who try to make the happy wretched, who speak evil words, and are always evil-minded ;

Those who do not listen to good counsel nor even to the word of the Śāstras, who are self-satisfied, who are unbending, who are foolish, who thinks themselves learned ;—

These, and many others, very sinful, devoid of righteousness, certainly go on the Way of Yama, weeping day and night.

यमदूतैस्ताड्यमाना यान्ति वैतरणीं प्रति ।
 तस्यां पतन्ति ये पापास्तानहं कथयामि ते ॥ १३ ॥

13. Beaten by the messengers of Yama, they go towards the Vaitaraṇī. I will tell you what sinners fall into it.

मातरं येऽवमन्यन्ते पितरं गुरुमेव च ।
 आचार्यं चापि पूज्यं च तस्यां मज्जन्ति ते नराः ॥ १४ ॥

14. Those who dishonour their mothers, fathers, teachers and preceptors and the reverend,—these men sink in it.

पतिव्रतां साधुशोलां कुलीनां विनयान्विताम् ।
 स्त्रियं त्यजन्ति ये द्वेषाद्वैतरण्यां पतन्ति ते ॥ १५ ॥

15. Those who wickedly abandon their wives, faithful, of good qualities, of noble birth, and modest, fall into the Vaitaraṇī.

सतां शुभसदृशेषु दोषानारोपयन्ति ये ।

तेष्ववज्ञां च कुर्वन्ति वैतरण्यां पतन्ति ते ॥ १६ ॥

16. Those who ascribe evil to the good, possessed of thousands of merits, and treat them disrespectfully, fall into the Vaitaraṇī.

ब्राह्मणाय प्रतिभृत्य यथार्थं न ददाति यः ।

ब्राह्म्य नास्ति यो ब्रूयात्तयोर्वासश्च सन्ततम् ॥ १७ ॥

17. Who does not fulfil promises made to Brāhmins, and who, having called them, says, 'There is nothing for you,'—of these two the stay is continued.

स्वयं प्रज्ञापहर्ता च दानं दस्वानुतापकः ।

परवृत्तिहरश्चैव दाने दत्ते निवारकः ॥ १८ ॥

यक्षश्चिन्त्यसकश्चैव कथामङ्गकरश्च यः ।

क्षेत्रसोमाहरश्चैव यश्च गोक्षरकर्षकः ॥ १९ ॥

ब्राह्मणो रसचिन्ता यदि स्याद् वृषलीपतिः ।

वेदाक्षयश्चादन्यत्र स्वात्मार्थं पशुमारकः ॥ २० ॥

ब्रह्मकर्म परिभ्रष्टो मांसभोक्ता च मद्यपः ।

उच्छृङ्खलस्वभावो यः शास्त्राव्ययनवर्जितः ॥ २१ ॥

वेदाक्षरं पठेच्छृङ्गः कापिलं यः पयः पिबेत् ।

धारयेद् ब्रह्मसूत्रं च भवेद्वा ब्राह्मणीपतिः ॥ २२ ॥

राजभार्यामिलापी च परदारापहारकः ।

कन्यायां कामुकश्चैव सतीनां वृषकश्च यः ॥ २३ ॥

पते चान्ये च बहवो निषिद्धाचरन्त्योत्सुकाः ।

विहितत्यागिनो मूढा वैतरण्यां पतन्ति ते ॥ २४ ॥

18—24. Who takes away what he gave ; who repents of his gifts ; who takes away another's livelihood ; who hinders others making gifts ;

Who obstructs sacrifices ; who prevents the telling of stories ; who removes field-boundaries ; who ploughs up pastures ;

The Brāhmin who sells liquors, and consorts with a lowcaste woman ; who kills animals for his own gratification, not for the prescribed sacrifices of the Vedas ;

Who has put aside his Brāhmanic duties ; who eats flesh and drinks liquor ; who is of unbridled nature ; who does not study the Śāstras ;

The Śādra who studies the letter of the Vedas, who drinks the milk of the tawny cow, who wears the sacred thread or consorts with Brāhmin women ;

Who covets the King's wife ; who abducts others' wives, who is lustful towards virgins, and who slanders virtuous women ;—

These, and many other fools, fond of treading forbidden paths, and abandoning prescribed duties, fall into the Vaitaraṇī.

सर्वे मार्गमतिक्रम्य यान्ति पापा यमालये ।

पुनर्यमाज्यागत्य दूतास्तस्यां क्षिपन्ति तान् ॥ २५ ॥

25. Having come all along the path the sinful reach the abode of Yama, and having come, by command of Yama, the messengers hurl them into that river again.

या वै घुरन्धरा सर्वधारेयाणां जगाधिप ।

अतस्तस्यां प्रक्षिपन्ति वैतरण्यां च पापिनः ॥ २६ ॥

26. O King of Birds, they then hurl those sinners into the Vaitaraṇī, which is the foremost among hells.

कृष्णा गौर्यदि नो दत्ता नोर्ध्वदेहक्रियाः कृताः ।

तस्यां भुक्त्वा महदुःखं यान्ति वृक्षं तटोद्भवम् ॥ २७ ॥

27. Who did not make gifts of black cows, nor perform the ceremonies for those who are in the upper body ; having suffered great misery in it, go to the tree standing on its bank.

कूटसाक्ष्यप्रदातारः कूटधर्मपरायणाः ।

छलेनार्जनसंसकाश्चौर्यवृत्त्या च जीविनः ॥ २८ ॥

छेदयन्त्यति वृक्षादिव वनारामविभञ्जकाः ।

मृतं तीर्थं परित्यज्य विचवाशीलनाशकाः ॥ २९ ॥

भर्तारं दूषयेन्नारी परं मनसि धारयेत् ।

इत्याद्याः शाल्मलीवृक्षे भुञ्जते बहुतादनम् ॥ ३० ॥

28—30. Who give false witness ; who perform false duties ; who earn by cheating, and who gain a livelihood by thieving ;

Who cut down and destroy big trees, gardens and forests ; who neglect vows and pilgrimages, who destroy the chastity of widows ;

The woman who despises her husband and thinks about another,—such and others at the silk-cotton tree experience much beating.

ताडनात्पतिता दूताः क्षिपन्ति नरकेषु तान् ।

पतन्ति तेषु ये पापास्तानहं कथयामि ते ॥ ३१ ॥

31. Those who fall down, through being beaten, the messengers cast into hells. I will tell you about the sinful who fall into them.

नास्तिका मिश्रमर्यादाः कदुर्या विषयात्मकाः ।

दाम्निकाश्च कृतघ्नाश्च ते वै नरकगामिनः ॥ ३२ ॥

32. Deniers, those who break the laws of morality, the avaricious, those attached to sense-objects, hypocrites, the ungrateful,—these certainly go to hell.

कूपानां च तडागानां क्षापीनां देवसन्नानाम् ।

प्रजागृहाणां भेत्तारस्ते वै नरकगामिनः ॥ ३३ ॥

33. Those who destroy wells, tanks, ponds, shrines, or people's houses,—these certainly go to hell.

विस्त्रुज्याम्रन्ति ये दाराभिक्षशूभृत्यास्तथा शुक्न ।

उत्सृज्य पितृदेवेभ्यो ते वै नरकगामिनः ॥ ३४ ॥

34. Those who eat, having neglected their wives, children, servants and teachers, and having neglected the offerings to the forefathers and the Shining Ones,—these certainly go to hell.

शङ्कुभिः सेतुभिः काष्ठैः पाषाणैः कण्टकैस्ततः ।

ये मार्गमुपरुन्धन्ति ते वै नरकगामिनः ॥ ३५ ॥

35. Those who obstruct roads with posts, with mounds, with timber, with stones or with thorns,—these certainly go to hell.

शिषं शिषां हरिं सूर्यं गणेशं सद्गुरुं बुधम् ।

न पूजयन्ति ये मन्दास्ते वै नरकगामिनः ॥ ३६ ॥

36. Those who, self-indulgent, do not worship Śiva, Śivâ, Hari, Sûrya, Gaṇeśa, the wise, and the good teachers,—these certainly go to hell.

चारोप्य दासोऽशयने विप्रोगच्छेदधोगतिम् ।

प्रजामुत्पाद्य शूद्रायां ब्राह्मण्यादेव हीयते ॥ ३७ ॥

न नमस्कारयेन्न्यो हि स कदापि द्विजोऽधमः ।

तं पूजयन्ति ये मूढास्ते वै नरकगामिनः ॥ ३८ ॥

37—38. The Brâhmaṇi who places a harlot on his bed, goes to a low condition ; begetting offspring of a Sudra woman, he is certainly degraded from the Brâhmaṇi rank :

That wretched twice-born is not worthy of salutation at any time ; those fools who worship him certainly go to hell.

ब्राह्मणानां च कलहं गोयुद्धं कलहप्रियाः ।

न वर्जन्त्यनुमोदन्ते ते वै नरकगामिनः ॥ ३९ ॥

39. Those who are fond of quarrels, do not give up causing dissension among Brâhmaṇs and co.-fights but delight in them,—they certainly go to hell.

अनन्यशरणस्त्रीषामुत्तुकालव्यतिक्रमम् ।

ये प्रकुर्वन्ति विद्वेषात्ते वै नरकगामिनः ॥ ४० ॥

40. Those who, through malignity, commit transgression at the time of conception, with women who have no other refuge,—these certainly go to hell.

येऽपि गच्छन्ति रागान्धा नरा नारीं रजस्वलाम् ।

पर्वस्वप्नु दिवा भ्रातृ ते वै नरकगामिनः ॥ ४१ ॥

41. Those men who, blinded by passion, consort with women in the monthly courses, on the four days of lunar change, in the day time, in water, on Śrâddha occasions, these certainly go to hell.

ये शरीरं मलं घ्नौ प्रक्षिपन्ति जलेऽपि च ।

आरामे पथि गोष्ठे वा ते वै नरकगामिनः ॥ ४२ ॥

42. Those who throw their bodily refuse into fire, into water, in a garden, in a road, or in a cowpen, —these certainly go to hell.

शस्त्राणां ये च कर्तारः शराणां धनुषां तथा ।

चिक्रेतारश्च ये तेषां ते वै नरकगामिनः ॥ ४३ ॥

43. Those who are makers of swords, and of bows and arrows, and those who are sellers of them, — these certainly go to hell.

चर्मचिक्रियिषो वैश्याः केशचिक्रेयकाः स्त्रियः ।

विषचिक्रियिषः सर्वे ते वै नरकगामिनः ॥ ४४ ॥

44. Vaisyas who are dealers in skins ; women who sell their hair ; those who sell poisons ; —all these certainly go to hell.

अनार्थं नानुकम्पन्ति ये सतान्द्वेषकारकाः ।

विनापराधं दण्डन्ति ते वै नरकगामिनः ॥ ४५ ॥

45. Those who do not compassionate the helpless, who hate the good, who punish the guiltless ; — these certainly go to hell.

आशयासमनुप्राप्तान्ब्राह्मणानर्थिनो गृहे ।

न भोजयन्ति पाकेऽपि ते वै नरकगामिनः ॥ ४६ ॥

46. Those who do not feed the Brāhman guests, who have come full of hope to the house, even though food is cooked ; —these certainly go to hell.

सर्वभूतेष्वविश्वस्तास्तथा तेषु विनिर्दयाः ।

सर्वभूतेषु हिंसा ये ते वै नरकगामिनः ॥ ४७ ॥

47. Those who are suspicious of all creatures, and who are cruel to them, those who deceive all creatures ; — these certainly go to hell.

नियमान्समुपादाय ये पश्चादजितेन्द्रियाः ।

विग्लापयन्ति तान्भूयस्ते वै नरकगामिनः ॥ ४८ ॥

48. Those who assume observances, and afterwards, with senses uncontrolled, cast them away again, —these certainly go to hell.

अध्यात्मविद्यादातारं नैव मन्यन्ति ये गुरुम् ।

तथा पुराणवक्तारं ते वै नरकगामिनः ॥ ४९ ॥

49. Those who do not respect the teacher who imparts the knowledge of the Supreme Self, and the tellers of the Purāṇas, —these certainly go to hell.

मित्रप्रोदकरा ये च प्रोतिच्छेदकराश्च ये ।

आशाच्छेदकरा ये च ते वै नरकगामिनः ॥ ५० ॥

50. Those who betray their friends ; those who cut short friendship ; and those who destroy hopes ; —these certainly go to hell.

विवाहं देवयानां च तीर्थसार्थान्विलुम्पति ।

स वसेन्नरके घोरे तस्मान्नावर्तनं पुनः ॥ ५१ ॥

51. He who interferes with marriage, processions of the Shining Ones,¹ or bands of pilgrims, dwells in a dreadful hell from which there is no return.

अग्निं दद्यान्महापापी गृहे ग्रामे तथा वने ।

स नीतो यमदूतैश्च वह्निकुण्डेषु पच्यते ॥ ५२ ॥

52. The very sinful man who sets fire to a house, a village or a wood, is captured by the messengers of Yama and baked in pits of fire.

अग्निना दग्धगात्रोऽसौ यदा छायां प्रयाचते ।

नीयते च तदा दूतैरसिपत्रघनान्तरे ॥ ५३ ॥

53. When his limbs are burnt with fire, he begs for a shady place, and then is led by the messengers into the forest of sword-like leaves.

कण्टगतीक्ष्णैश्च तत्पत्रैर्गात्रच्छेदो यदा भवेत् ।

तदोच्चुः शीतलच्छाये सुखनिद्रां कुरुष्व मे ॥ ५४ ॥

54. When his limbs are cut by its leaves, sharp as swords, then they say, 'Ah, ha ! Sleep comfortably in this cool shade !'

पानीयं पातुमिच्छन्वै तृषार्तो यदि याचते ।

पानार्थं तैलमत्युष्णं तदा दूतैः प्रदीयते ॥ ५५ ॥

55. When, afflicted with thirst, he begs for water to drink, then the messengers give him boiling oil to drink.

पीयतां भुज्यतां पानमन्नमूचुस्तदेति ते ।

पीतमात्रं च तेनैव दग्धान्नायि पतन्ति ते ॥ ५६ ॥

56. Then they say : 'Drink this liquid and eat this food.' As soon as he drinks it he falls down, burning inside.

कथञ्चित्पुनरुत्थाय प्रलपन्ति सुदीनवत् ।

विषशा उच्छ्वसन्तश्च ते धकुमपि नाशकन् ॥ ५७ ॥

57. Getting up again somehow, he wails piteously. Powerless and breathless he is unable even to speak.

इत्येवं बहुशस्तास्य यातनाः पापिनां स्मृताः ।

किमेतैर्विस्तरात्प्रोक्तैः सर्वशस्त्रेषु भाषितैः ॥ ५८ ॥

58. Thus, it is declared, O Tārksya, that there are many torments for the sinful. Why should I explain them fully, when they are spoken of in all the Śāstras ?

एवं वै क्लिश्यमानास्ते नरा नार्यः सहस्रशः ।

पच्यन्ते नरके घोरे यावदाभूतसमूहम् ॥ ५९ ॥

1. The images are carried round the streets on occasions.

59. Being tortured thus, men and women by thousands are baked in dreadful hells until the coming of the deluge.

तस्य क्षयं फलं भुक्त्वा तत्रैवेत्ययते पुनः ।

यमाह्वया महीं प्राप्य भवन्ति स्वावरादयः ॥ ६० ॥

वृक्षगुल्मलतावल्लीगिरयश्च तृणानि च ।

स्वावरा इति विख्याता महामोहसमावृता ॥ ६१ ॥

कीटाश्च पशवश्चैव पक्षिणश्च जलेचराः ।

चतुरशीति लक्षेषु कथिता देवयोनयः ॥ ६२ ॥

60—62. Having eaten there their undecaying fruits they are born again. By order of Yama they return to the earth and become unmoving and other creatures :

Trees, bushes, plants, creepers, rocks and grasses, these are spoken of as unmoving ; enveloped in great delusion,—

Insects, birds, animals and fish ;—it is said that there are eighty-four hundred thousands of fates of birth-fates.

पताः सर्वाः परिभ्रम्य ततो यान्ति मनुष्यताम् ।

मानुषेऽपि भ्रूपाकेषु जायन्ते नरकागताः ।

तत्रापि पापबिहृस्ते भवन्ति बहुदुःखिताः ॥ ६३ ॥

63. All these evolve thence into the human condition ; having come back from hell they are born in the human kingdom amongst low outcastes, and even there, by the stains of sin, become very miserable.

गलत्कुष्ठाश्च जग्मान्वा महारोगसमाकुलाः ।

भवन्त्येषां नरा नार्यः पापबिहोपलक्षिताः ॥ ६४ ॥

64. Thus they become men and women oozing with leprosy, born blind, infested with grievous maladies, and bearing the marks of sin.

इति श्रीगरुडपुराणे सारोद्कारे नरकप्रदपापबिह्निरूपबो

नाम चतुर्थोऽध्यायः ॥ ४ ॥

CHAPTER V.

An Account of the Signs of Sins.

गरुड उवाच ।

येन येन च पापेन यच्चिह्नं प्रजायते ।

यां यां येनि च गच्छन्ति तन्मे कथय केशव ॥ १ ॥

1. Garuḍa said: Tell me, O Keśava, by what sins particular signs are produced, and to what sorts of birth such sins lead?

श्रीभगवानुवाच ।

धैः पापैर्यान्ति यां येनि पापिना नरकागताः ।

येन पापेन यच्चिह्नं जायते मम तच्छृणु ॥ २ ॥

2. The Blessed Lord said: The sins on account of which the sinful returning from hell come to particular births, and the signs produced by particular sins,—these hear from me.

ब्रह्महा क्षयरोगी स्याद् गोघ्नः स्यात्कुम्भको जडः ।

कन्याघाती भवेत्कुष्ठो त्रयश्चाण्डालयेनिषु ॥ ३ ॥

3. The murderer of a Brāhmaṇ becomes consumptive, the killer of a cow becomes bump-backed and imbecile, the murderer of a virgin becomes leprous,—all three born as outcastes.

स्त्रीघाती गर्भपाती च पुलिन्दो रोगवान्भवेत् ।

अगम्यागमनात्पण्डो दुश्चर्मा गुरुतल्पगः ॥ ४ ॥

4. The slayer of a woman and the destroyer of embryos becomes a savage full of diseases; who commits illicit intercourse, a eunuch; who goes with his teacher's wife, diseased-skinned.

मांसभोका गतिरकाङ्क्षः श्यावदन्तस्तु मद्यपः ।

अमक्ष्यमक्षको लैल्याद् ब्राह्मणः स्यान्महादरः ॥ ५ ॥

5. The eater of flesh becomes very red; the drinker of intoxicants, one with discoloured teeth; the Brāhmaṇ who, on account of greed, eats what should not be eaten, becomes big-bellied.

अदृशामिष्टमश्नाति स भवेद्भूलगण्डवान् ।

आङ्गैर्जमशुचिं दृश्या चित्रकुष्ठौ प्रजायते ॥ ६ ॥

6. He who eats sweet foods, without giving to others, becomes swollen-necked; who gives impure food at a Śrāddha ceremony is born a spotted leper.

गुरोर्गर्षणावमानादपस्मारी भवेत् :

निन्दको वेदशास्त्राय पाण्डुरोगी भवेद् भ्रुवम् ॥ ७ ॥

7. The man who, through pride, insults his teacher, becomes an

epileptic; who despises the Vedas and the Śāstras certainly becomes jaundiced.

कूटसाक्षी भवेन्मूकः कायः स्यात्पङ्क्तिभेदकः ।

अनेष्टुः स्याद्विबाहर्णो जन्मान्धः पुस्तकं हरेत् ॥ ८ ॥

8. Who bears false witness becomes dumb; who breaks the meal-row¹ becomes one-eyed; who interferes with marriage becomes lipless; who steals a book is born blind.

गोब्राह्मणपदाघातात्खड्गः पङ्गुद्वज्जायते ।

गदूदोऽजुतवादी स्यात्तच्छ्रोता बधिरो भवेत् ॥ ९ ॥

9. Who strikes a cow or a Brāhmaṇ with his foot is born lame and deformed; who speaks lies becomes a stammerer, and who listens to them becomes deaf.

गरदः स्याज्जडोन्मत्तः सत्त्वाटोऽग्निप्रदायकः ।

दुर्मगः पलघ्निकेता रोगवान्परमांसभुक् ॥ १० ॥

10. A poisoner becomes insane; an incendiary becomes bald; who sells flesh becomes unlucky; who eats flesh of other beings becomes diseased.

हीनजातौ प्रजायेत रत्नानामपहारकः ।

कुनक्षी स्वर्णहर्ता स्याद्वातुमात्रहरोऽधनः ॥ ११ ॥

11. Who steals jewels is born in a low caste; who steals gold gets diseased nails; who steals any metal becomes poverty-stricken.

अन्नहर्ता भवेदाखुः शलभो धान्यहारकः ।

चातको जलहर्ता स्याद्विषहर्ता च वृद्धिचकः ॥ १२ ॥

12. Who steals food becomes a rat; who steals grain becomes a locust; who steals water becomes a Châtaka-bird²; and who steals poison, a scorpion.

शाकं पत्रं शिखी हत्वा गन्धार्क्षुच्छुन्दरी शुभान् ।

मधु दंशः पलं गृध्रो लवणं च पिपीलिका ॥ १३ ॥

13. Who steals vegetables and leaves becomes a peacock; perfumes, a musk-rat; honey, a gad-fly; flesh, a vulture; and salt, an ant.

ताम्बूलफलपुष्पादि हर्ता स्याद्भानरो वने ।

उपानस्यकार्पासहर्ता स्यान्मेषयोनिषु ॥ १४ ॥

14. Who steals betel, fruits and flowers becomes a forest-monkey; who steal shoes, grass and cotton are born from sheeps' wombs.

1 This refers to the custom among Brāhmins of sitting in a row at meals, and rising together. Whoever gives different food to one than to another is said to break the row also.

2. A bird fabled to live only on rain-drops.

यद्येव रौद्रोपजीवी च मार्गे सार्याभितुम्पति ।

मृगयाव्यसनी यस्तु क्षगः स्याद्वचिकगृहे ॥ १५ ॥

15. Who lives by violence, who robs caravans on the road, and who is fond of hunting, certainly becomes a goat in a butcher's house.

यो मृतो विषपानेन कृष्णसर्पो भवेद्गिरौ ।

निरकुशास्वभावः स्यात्कुशुरो निर्जने वने ॥ १६ ॥

16. Who dies by drinking poison becomes a black serpent on a mountain; whose nature is unrestrained becomes an elephant in a desolate forest.

वैश्वदेवमकर्तारः सर्वमक्षय्यं ये हिजाः ।

अपरीक्षितभोक्तारो व्याघ्राः स्युर्निर्जने वने ॥ १७ ॥

17. Those twice-born who do not make offering to the World-deities, and who eat all foods without consideration, become tigers in a desolate forest.

गायत्रीं न स्मरेद्यस्तु यो न सन्ध्यामुपासते ।

अन्तर्दुष्टो बहिः साधुः स भवेद् ब्राह्मणे बकः ॥ १८ ॥

18. The Brāhmin who does not recite the Gāyatrī, who does not meditate at twilight, who is inwardly wicked while outwardly pious, becomes a crane.

अयाज्ययाजको विप्रः स भवेद् ग्रामसूकरः ।

करो वै बहु याज्ञित्वात्काको निर्मेन्द्रभोजनात् ॥ १९ ॥

19. The Brāhmin who officiates for one unfit to perform sacrifice becomes a village hog, and by too many sacrifices he becomes an ass; by eating without grace, a crow.

पात्रं विद्यामदस्ता च बलीबद्धो भवेद् हिजः ।

गुरुसेवामकर्ता च शिष्यः स्याद्ग्राह्यः पशुः ॥ २० ॥

20. The twice-born who does not impart learning to the deserving becomes a bull; the pupil who does not serve his teacher becomes an animal,—an ass or a cow.

गुरुं दुष्टस्य तुष्टस्य विप्रं निर्जित्य वादतः ।

अरण्ये निर्जले देशे जायते ब्रह्मराक्षसः ॥ २१ ॥

21. Who threatens and spits at his teacher, or browbeats a Brāhman, is born as a Brāhmin-fiend¹ in a waterless wilderness.

प्रतिभृतं हिजे दानमदस्ता जम्बुको भवेत् ।

सतामसत्कारकरः फेत्कारोऽग्निमुको भवेत् ॥ २२ ॥

22. Who does not give to a twice-born according to his promise becomes a jackal; who is not hospitable to the good becomes a howling Fire-face.²

1. A sacred mantra repeated every day by the twice-born caste.

2. A class of evil spirits.

मित्रभूमिरियुधः स्यादुलूकः क्रयवञ्चनात् ।

वर्षाभ्रमपरीबादात्कपोतो जायते वने ॥ २३ ॥

23. Who deceives a friend becomes a mountain-vulture ; who cheats in selling, an owl ; who speaks ill of caste and order is born a pigeon in a wood.

आशाच्छेदकरो यस्तु स्नेहच्छेदकरस्तु यः ।

यो ह्येवास्त्रीपरित्यागी चक्रवाकदिबरं भवेत् ॥ २४ ॥

24. Who destroys hopes and who destroys affection, who through dislike abandons his wife, becomes a ruddy goose for a long time.

मातापितृगुरुद्वेषी भगिनीघ्नानुधैरकृत् ।

गर्भे योनौ विनष्टः स्याद्यावद्योनिसहस्रशः ॥ २५ ॥

25. Who hates mother, father and teacher, who quarrels with sister and brother, is destroyed when an embryo in the womb, even for a thousand births.

भ्रष्टवर्गोलिप्रदा नारी नित्यं कलहकारिणी ।

सा जलैका च यूका स्याद्भर्तारं भर्त्सते च या ॥ २६ ॥

26. The woman who abuses her mother-in-law and father-in-law, and causes constant quarrels, becomes a leech ; and she who scolds her husband becomes a louse.

स्वपतिं च परित्यज्य परपुंसावुवर्तिनी ।

बल्लुली गृहगोघा स्याद्विमुक्ती वायु सर्पिणी ॥ २७ ॥

27. Who, abandoning her own husband, runs after another man, becomes a flying-fox, a house-lizard, or a kind of female serpent.

यः स्वगोत्रोपघाती च स्वगोत्रस्त्रीनिषेवयात् ।

तरङ्गुः शल्लको भूत्वा ऋक्षयोनिषु जायते ॥ २८ ॥

28. He who cuts off his lineage, by embracing a woman of his own family, having become a hyena and a porcupine, is born from the womb of a bear.

तापसी गमनात्कामी भवेन्मरुपिशाचकः ।

अप्राप्तयौवनासक्ताऋषेदङ्गरो वने ॥ २९ ॥

29. The lustful man who goes with a female ascetic becomes a desert fiend ; who consorts with an immature girl becomes a huge snake in a wood.

गुरुदायमिलापी च कुकलालो भवेन्नरः ।

राज्ञीं गत्वा भवेद्दुष्टो मित्रपत्नीं च गर्दभः ॥ ३० ॥

30. Who covets his teacher's wife, becomes a chameleon ; who goes with the king's wife becomes corrupt ; and with his friend's wife, a donkey.

गुद्गोविड्वराहः स्याद् वृषः स्याद् वृषलीपतिः ।

महाकामी भवेद्यस्तु स्यादश्वः कामलम्पटः ॥ ३१ ॥

31. Who commits unnatural vice becomes a village pig ; who consorts with a Śūdra woman becomes a bull ; who is passionate becomes a lustful horse.

मृतस्यैकादशाहं तु भुञ्जानः श्वा विजायते ।

लभेदेवलको विप्रो योनिं कुक्कुटसम्भ्रकाम् ॥ ३२ ॥

प्रव्यर्थं देवतापूजां यः करोति द्विजाधमः ।

स वै देवलको नाम हव्यकव्येषु गर्हितः ॥ ३३ ॥

32-33. Who feeds upon the eleventh-day offerings to the dead is born a dog. The devalaka is born from the womb of a hen.

The wretch among twice-born who worships the deities for the sake of wealth is called a devalaka and is unfit to offer oblations to the deities and forefathers.

महापातकजान्घोराभरकान्प्राप्य दारुणान् ।

कर्मक्षये प्रजायन्ते महापातकिनस्त्विह ॥ ३४ ॥

34. Those who are very sinful, having passed through dreadful hells produced by their great sins, are born here upon the exhaustion of their karma.

अरोद्धमहिषीणां हि ब्रह्महा योनिमृच्छति ।

वृकश्वानष्टगालानां सुरापायान्ति योनिषु ॥ ३५ ॥

35. The murderer of a Brāhmaṇ goes into the womb of an ass, a camel and a she-buffalo ; a drinker of intoxicants enters the wombs of a wolf, a dog and a jackal.

कुमिकीटपतङ्गत्वं स्वर्णस्तेयी समानुयात् ।

तृणगुल्मलतात्वं च क्रमशो गुरुतल्पगः ॥ ३६ ॥

36. The stealer of gold attains the condition of a worm, an insect and a bird. Who goes with his teacher's wife, goes to the condition of grass, bushes and plants.

परस्य योषितं हृत्वा न्यासापहरणेन च ।

ब्रह्मस्वहरणाच्चैव जायते ब्रह्मराक्षसः ॥ ३७ ॥

37. Who steals another's wife, who misappropriates deposits, who robs a Brāhmaṇ, is born as a Brāhmaṇ-fiend.

ब्रह्मस्वं प्रणयाद्भुक्तं दहत्यासप्तमं कुलम् ।

बलात्कारेण चौर्येण दहत्याचन्द्रतारकम् ॥ ३८ ॥

लोहसूर्यादमसूर्ये च विषं च जरयेन्नरः ।

ब्रह्मस्वं त्रिषु लोकेषु कः पुमाञ्जरयिष्यति ॥ ३९ ॥

ब्रह्मस्वरसपुष्टानि बाह्नानि बलानि च ।

युद्धकाले विशीर्यन्ते सैकताः सेतवो यथा ॥ ४० ॥

38-40. The Brāhmin's possessions acquired by deception, enjoyed even in friendship, afflict the family even for seven generations,—and by forcible robbery even as long as the moon and stars exist :

A man may digest even iron filings, powdered stone, and poison ; but where is the person in the three worlds who can digest a Brāhmin's wealth !

Chariots and troops supported by the wealth of a Brāhmin crumble away in battle like artificial river-banks of sand.

देवद्रव्योपमेगेन ब्रह्मस्वहरणेन च ।

कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥ ४१ ॥

स्वमाश्रितं परित्यज्य वेदशास्त्रपरायणम् ।

अन्येभ्यो दीयते दानं कथ्यतेऽयमतिक्रमः ॥ ४२ ॥

ब्राह्मणातिक्रमो नास्ति विप्रे वेदविचर्जिते ।

ज्वलन्तमग्निमुत्सृज्य न हि मस्मिन् द्रव्यते ॥ ४३ ॥

41-43. By appropriating temple property, by taking a Brāhmin's possessions, and by neglecting Brāhmins, families become broken up.

He is called a neglector who, instead of making a gift to one who is well-read in the Vedas and Śāstras and has resorted to him, gives it to some other,—

But it is no neglect if the Brāhmin is without Veda-knowledge ; it would be like offering to ashes instead of to the blazing fire near by.

यतिक्रमे कृते तार्क्ष्यं भुक्त्वा च नरकान्कमात् ।

जन्मान्धः सन्दरिद्रः स्यान्न दाता किन्तु याचकः ॥ ४४ ॥

44. Having neglected, O Tārksya, and having experienced the results in the successive hells, he is born blind and in poverty, becoming not a giver but a beggar.

स्वदत्तां परदत्तां वा यो हरेच्च वसुन्धराम् ।

षष्टिर्बर्षसहस्राणि विष्टायां जायते कृमिः ॥ ४५ ॥

45. Who takes away a plot of land, which was given by himself or another, is born for sixty thousand years as a worm in excrement.

स्वयमेव च यो दत्त्वा स्वयमेवापकर्षति ।

स पापी नरकं याति यावदाभूतसम्प्लवम् ॥ ४६ ॥

46. The sinner who takes back by force what has been given by himself, goes into hell until the coming of the deluge.

दत्त्वा वृत्तिं भूमिदानं यत्नतः परिपालयेत् ।

न रक्षति हरेषस्तु स पंगुः श्वाभिजायते ॥ ४७ ॥

47. Having given the means of subsistence and a piece of land, he should then protect it firmly. Who does not protect, but robs, is born as a lame dog.

विप्रस्य वृत्तिकरखे लक्षधेनुफलं भवेत् ।

विप्रस्य वृत्तिहरब्रह्मर्कटः श्वा कपिर्मवेत् ॥ ४८ ॥

48. Who gives the means of support to Brāhmins obtains fruit equal to that of a lakh of cows ; who robs Brāhmins of their means of support becomes an ape, a dog and a monkey.

पशमादीनि चिह्नानि योनयश्च जगेश्वर ।

स्वकर्मविहिता लोके हृदयन्तेऽत्र शरीरिणाम् ॥ ४९ ॥

49. These and other signs and births, O Lord of Birds, are seen to be the karma of the embodied, made by themselves in this world.

पवं दुष्कर्मकर्तारो भुक्ता निरययातनाम् ।

जायन्ते पापशेषेण प्रोक्ता स्वेतासु योनिषु ॥ ५० ॥

50. Thus the makers of bad karma, having experienced the tortures of hell, are born with the residues of their sins, in these stated forms.

ततो जन्मसहस्रेषु प्राप्य तिर्यक्शरीरताम् ।

दुःखानि भारवद्भोगैर्वादीनि लभन्ति ते ॥ ५१ ॥

51. Then, obtaining for thousands of lives the bodies of animals, they suffer from carrying burdens and other miseries.

पक्षिदुःखं ततो भुक्त्वा वृष्टिशीतातपोद्भवम् ।

मानुषं लभते पश्चात्समीभूते शुभाशुभे ॥ ५२ ॥

52. Having experienced as a bird the misery of cold, rain and heat, he afterwards reaches the human state, when the good and evil are balanced.

स्त्रीपुंसोस्तु प्रसङ्गेन भुक्त्वा गर्भं क्रमादसौ ।

गर्भादिमरणान्तं च प्राप्य दुःखं त्रियेत्युनः ॥ ५३ ॥

53. Man and woman having come together, he becomes an embryo in due course. Having suffered the miseries from conception onwards to death, he again dies.

समुत्पत्तिर्निनाशश्च जायते सर्वदेहिनाम् ।

पवं प्रवर्तितं चक्रं भूतग्रामे चतुर्विधे ॥ ५४ ॥

54. Birth and death are the lot of all embodied beings ; thus turns the wheel in the four kingdoms of beings.

घटीयन्त्रं यथा मर्त्या भ्रमन्ति मम मायया ।

भूमौ कदाचिन्नरके कर्मपाशसमावृताः ॥ ५५ ॥

55. As the wheel of time turns, so mortals revolve by my magic. They revolve at one time of earth, at another in hell, held fast by the noose of karma.

अदत्तदानाच्च भवेद्दरिद्रो दरिद्रभाषाच्च करोति पापम् ।

पापप्रभाषाच्चरके प्रयाति पुनर्दरिद्रः पुनरेष पापी ॥ ५६ ॥

56. He who does not make gifts becomes poverty—stricken and through poverty he commits sin ; by the force of sin he goes to hell, and is again born in poverty and again becomes sinful.

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।

नामुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥ ५७ ॥

57. Karma which has been made, whether good or evil, must inevitably be suffered. Karma not suffered does not fade away even in tens of millions of ages.

इति श्रीगण्डपुराणे सारोद्धारे पापच्छिन्नरूपयो नाम पञ्चमोऽध्यायः ॥ ५ ॥

CHAPTER VI.

The Miseries of Birth of the Sinful.

गरुड उवाच ।

कथमुत्पद्यते मातुर्जडरे नरकागतः ।

गर्भादिदुःखं यदुमुक्ते तन्मे कथय केशव ॥ १ ॥

1. Garuḍa said:—Tell me, O Keśava, how he who returns from hells is formed in the womb of the mother, and what miseries he suffers in the embryonic condition.

विष्णुरुवाच ।

स्त्रीपुं सोस्तु प्रसक्तेन निरुद्धे शुक्रशोणिते ।

यथा यं जायते मर्त्यस्तथा वक्ष्याम्यहं तव ॥ २ ॥

2. Viṣṇu said: I will tell you how the mortal is born when the male and female elements are bound together by the union of man and woman.

ऋतुमच्ये हि पापानां देहोत्पत्तिः प्रजायते ।

इन्द्रस्य ब्रह्महत्यास्ति यस्मिंस्तस्मिन्दिनत्रये ॥ ३ ॥

3. In the middle of the menstruation period, in the three days on which Indra incurs the sin of Brāhmicide, the body of the sinful begins to form.

प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी ।

तृतीये रजकी ह्येता नरकागतमातरः ॥ ४ ॥

4. The mother of one returning from hell is regarded on the first day as an outcaste woman, on the second as the murderer of a Brāhmin, and on the third as a washerwoman.

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये ।

स्त्रियाः प्रविष्ट उदरं पुं सोरेतः कणाश्रयः ॥ ५ ॥

5. The creature, in obtaining a body, according to karma, the divine eye, enters the womb of a woman, which is the receptacle of a man's seed.

कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् ।

दशाहेन तु कर्कशूः पेक्ष्यण्डं वा ततः परम् ॥ ६ ॥

6. In one night it becomes a lump; by the fifth night round; by the tenth day like the fruit of the jujube tree,¹ and after that an egg of flesh.

मासेन तु शिरोद्भाभ्यां बाह्वङ्गाद्यङ्घ्रिग्रहः ।

नखलोमाणि चर्माणि लिङ्गच्छिद्रोद्भवक्लिभिः ॥ ७ ॥

1. That is, hard.

चतुर्भिर्धातवः सप्तपञ्चमिः क्षु चतुर्दशः ।

षड्भिर्जरायुषाधीतः कुक्षौ भ्रान्त्यति दक्षिणे ॥ ८ ॥

7-8. By the first month the head, by the second the arms and other parts of the body are formed ; by the third occurs the formation of nails, hair, bones, skin, linga and other cavities ;

By the fourth the seven bodily fluids ; by the fifth hunger and thirst arise ; by the sixth, enveloped by the chorion, it moves to the left of the womb.

मातुर्जन्मपानाद्यैरेधसातुरसंमते ।

शोते विण्मूत्रयोरर्गते स जन्तुर्जन्तुसम्भवे ॥ ९ ॥

9. The bodily substances are formed of the foods and liquids of the mother, and the creature at the time of birth lies in the disgusting hollow of the loins, amid fæces and urine.

कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात्प्रतिक्षणम् ।

मूर्छामाप्नोत्युक्लेशस्तत्रत्यैः क्षुधितैर्मुहुः ॥ १० ॥

10. All its limbs bitten constantly by hungry worms, it swoons away repeatedly through excessive pain, as they are very tender.

कटुतीक्ष्णोष्णलवण रुक्षाम्लादिमिस्त्वचैः ।

मादुभुकैर्दपस्पृष्टः सर्धाङ्गोत्थितवेदनः ।

उल्वेन संवृतस्तस्मिन्तन्त्रैश्च बहिरावृतः ॥ ११ ॥

11. Thus enveloped by the womb and bound outside by the sinews, it feels pain all over its body, caused by the mother's eating many things—pungent, bitter, hot, salt, sour and acid.

आस्ते कृत्वा शिरः कुक्षौ भुमपृष्ठशिरोधरः ।

अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे ॥ १२ ॥

12. With its head placed in its belly and its back and neck curved, it is unable to move its limbs,—like a parrot in a cage.

तत्र लब्धस्मृतिर्देवात्कर्म जन्मशतोद्भवम् ।

स्मरन्दीर्घमनुच्छवासं शर्म किं नाम विन्दते ॥ १३ ॥

13. There he remembers, by divine power, the Karma generated in hundreds of previous births,—and remembering, sobs for a long time, obtaining not the least happiness.

नाथमान ऋषिर्भीतः सप्तवर्भिः कृताञ्जलिः ।

स्तुवीत तं विह्वलया वाचा येनोदरेऽर्पितः ॥ १४ ॥

14. Having this insight he, with hands put together, bound in seven bonds, imploring and trembling, adores in plaintive tones Him who placed him in the womb.

धारम्य सप्तमास्यासन्तुल्यबोधोऽपि वेपितः ।

नैकत्रास्ते सृतिवतैर्विष्टामूरिष सोदरः ॥ १५ ॥

15. From the beginning of the seventh month, though he gains consciousness, he who is in the womb trembles and moves about because of the parturition winds, like a uterine worm.

जीव उवाच ।

श्रीपतिं जगदाधारमशुभक्षयकारकम् ।

ब्रजामि शरच्चं विष्णुं शरणागतवत्सलम् ॥ १६ ॥

त्वन्मायामोहिता देहे तथा पुत्रकलत्रके ।

ग्रहं ममामिमानेन गतोऽहं नाथ संसृतिम् ॥ १७ ॥

कृतं परिजनस्यार्ये मया कर्म शुभाशुभम् ।

एकाकी तेन दग्धोऽहं गतास्ते फलभागिनः ॥ १८ ॥

यदि योन्याः प्रमुख्येऽहं तस्मरिष्ये पदं तव ।

तमुपायं करिष्यामि येन मुक्तिं ब्रजाम्यहम् ॥ १९ ॥

विष्णुमूत्रकूपे पतितो दग्धोऽहं जठराग्निना ।

इच्छान्वितो विद्यसितुं कदा निर्यास्यते बहिः ॥ २० ॥

येनेहृणं मे विद्वानं दत्तं दीनदयालुना ।

तमेव शरच्चं यामि पुनर्मे मास्तु संसृतिः ॥ २१ ॥

न च निर्गन्तुमिच्छामि बहिर्गर्भात्कदाचन ।

यत्र यातस्य मे पापकर्मणा दुर्गन्तिर्भवेत् ॥ २२ ॥

तस्मादत्र महद्दुःखे स्थितोऽपि विगतक्लमः ।

तद्वरिष्यामि संसारादात्मानं ते पदाभयः ॥ २३ ॥

16-23. The creature says, "I seek refuge in Viṣṇu, the husband of Śrī, the supporter of the universe, the destroyer of evil, who is compassionate to those who come for shelter.

"I am bewildered by Thy magic, as regards body and son and wife ; misled by my egoism I am transmigrating, O Lord.

"I did good and evil actions for the sake of my dependents, and as a result I am tormented, while they who enjoy the fruits escape.

"If I am released from this womb I will lay myself at Thy feet, and I will take the means by which I may obtain liberation.

"Fallen into a well of faeces and urine, I am burnt by the fire of the belly, and anxious to escape from it. When shall I get out ?

"In Him alone, who has given me this experience, and is compassionate to the afflicted, will I seek refuge. Let not this transmigration occur to me again.

"But no, I wish never to come out of the womb, where misery results from my sinful actions.

“Because remaining even here in great misery, bearing the fatigue, resorting to Thy feet I will keep myself aloof from the worlds of change.”

श्रीमन्वातुवाच

एवं कृतमतिर्गमे दशमास्यः स्तुब्धः ऋषिः ।

सद्यः क्षिप्यवाचीनं प्रसृत्यै स्तिमास्तः ॥ २४ ॥

24. The Blessed Lord said : He who has thus considered, and has been ten months in the womb, endowed with insight, while praying, suddenly is cast out head downwards into birth, by the winds of delivery.

तेनावसृष्टः सदृसा कृत्वा वाक्शिर आतुरः ।

विनिष्कामतिकृच्छ्रे खनिच्छ्वासो हतस्मृतिः ॥ २५ ॥

25. Cast out forcibly, bending down his head, he comes out with anxiety and painfully breathless and with memory destroyed.

पतितो भुवि विष्णुमे विष्टाभूरिष वेष्टते ।

रोक्यति गते ज्ञाने क्षिपरीताकृतिं गतः ॥ २६ ॥

26. Having fallen on the ground he moves like a worm in excrement. He is become changed in condition, and cries loudly, deprived of knowledge.

गमे व्याधौ श्मशाने च पुराणे या मतिर्मवेत् ।

सा यदि स्थिरतां याति को न मुच्येत बन्धनात् ॥ २७ ॥

27. If the state of mind which arises in the womb, during illness, on the cremation ground, or upon hearing the Purāṇas were permanent—who would not be liberated from bondage!

यदा गर्भाद् बहिर्याति कर्मभोगादनन्तरम् ।

तदैव वैचखीमाया मोहयत्येव पौरुषम् ॥ २८ ॥

28. When he comes out of the womb, after experiencing his karma, then verily the man is bewildered by the magic of Viṣṇu.

स तदा मायया स्पृष्टो न किञ्चिद्भद्रेऽवशः ।

शैशवादिमघं दुष्कं पराधीनतयाऽश्नुते ॥ २९ ॥

29. Then, when he is touched by that magic, powerless, he is unable to speak. He experiences the miseries of infancy and childhood arising from dependence.

परच्छब्दं न विदुषा पुण्यमायो जनेन सः ।

अबलिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः ॥ ३० ॥

30. He is nourished by people who do not understand his wishes, unable to ward off what is thrust upon him against his desire.

क्षायितोऽशुचिपर्यङ्के अन्तुस्वेदजदूषिते ।

नेशः कण्डूयनेऽङ्गानामासनेत्यान वेष्टने ॥ ३१ ॥

31. Lain upon a bed unclean and befouled by perspiration, he is unable to scratch his limbs, to sit, rise or move.

तुदन्त्यामत्वचं दंशामशकामत्कुणादयः ।

हृदन्तं विगतज्ञानं क्रमयः क्रमिकं यथा ॥ ३२ ॥

32. Mosquitoes, gnats, bugs and other flies bite him, skinless and weeping and deprived of understanding, just as insects bite little worms.

इत्येवं शैशवं भुक्त्वा दुःखं पौगण्डमेव च ।

ततो यौवनमासाद्य याति सम्पदमासुरीम् ॥ ३३ ॥

33. In this wise having experienced the miseries of infancy and of childhood, he reaches youth and acquires evil tendencies.

तदा दुर्व्यसनासको नीचसङ्गपरायणः ।

शास्त्रसम्युद्घातां च ह्येष्टा स्यात्कामलम्पटः ॥ ३४ ॥

34. Then he begins evil brooding, mingling in the company of the wicked ; he hates the scriptures and good men, and becomes lustful.

दृष्ट्वा स्त्रियं देवमायां तद्भावैरजितेन्द्रियः ।

प्रलामितः पतत्यन्धे तमस्यग्नौ पतङ्गवत् ॥ ३५ ॥

35. Seeing a seductive woman, his senses captivated by her blandishments, infatuated he falls into great darkness, like a moth into a flame.

कुरङ्गमातङ्गपतङ्गभृङ्गमीनाहताः पञ्चभिरेव पञ्च ।

एकः प्रमादी स कथं न हन्यते यः सेवते पञ्चभिरेव पञ्च ॥ ३६ ॥

36. The deer, the elephant, the bird, the bee and the fish : these five are led to destruction by one of the senses ; how then shall the infatuated one not be destroyed, when he enjoys the five kinds of objects by five senses.

अलब्धाभीप्सितोऽज्ञानादिद्वन्द्वयुः शुचार्पितः ।

सहदेहेन मानेन वर्धमानेन मन्युना ॥ ३७ ॥

37. He longs for the unobtainable, and on account of ignorance becomes angry and sorry, and his pride and anger increase with the growth of his body.

करोति विग्रहं कामी कामिष्वन्ताय चात्मनः ।

बलाधिकैः सहन्येत गजैरन्यैर्गजो यथा ॥ ३८ ॥

38. The lover makes quarrels with rivals, to his own ruin and is destroyed by those stronger than himself, as one elephant by another.

पवं यो विषयासक्त्या नरत्वं मतिदुर्लभम् ।

वृथा नाशयते मूढस्तस्मात्पापपरो हि कः ॥ ३९ ॥

39. Who is more sinful than the fool who, attached to sense-objects, spends in vain the human birth which was difficult to obtain.

जातीशतेषु लभते भुवि मानुषत्वं

तत्रापि दुर्लभतरं क्लृप्ते भो द्विजत्वम् ।

यस्तत्र पालयति लालयतीन्द्रियाणि

तस्यामृतं क्षरति हस्तगतं प्रमादात् ॥ ४० ॥

40. After hundreds of lives one obtains human birth on earth ; and even more difficult to obtain is that as a twice-born : and who then only provides for and pampers the senses, through foolishness lets slip the nectar from his hand.

ततस्तां वृद्धतां प्राप्य महाव्याधिसमाकुलः ।

मृशुं प्राप्य महद्दुःखं नरकं याति पूर्ववत् ॥ ४१ ॥

41. Then, having arrived at old age, he is troubled with great diseases ; and, death having come, he goes to a miserable hell, as before.

एवं गतागतैः कर्मपाशैर्बद्धाश्च पापिनः ।

कदापि न विरज्यन्ते मम माया विमोहिताः ॥ ४२ ॥

42. Thus held fast in the ever-circling noose of karma, the sinful, bewildered by my magic, are never released.

इति ते कथिता तादृश्यं पापिनां नारकीगतिः ।

अन्येष्वेष्टिकर्महीनानां किं भूयः श्रोतुमिच्छसि ॥ ४३ ॥

43. Thus I have related to you, O Tārksya, how the sinful, deprived of the sacrifices for the dead, go in hell. What else do you wish to hear ?

इति श्रीगरुडपुराणे सारोद्गारे पापिजन्मादिदुःस्मिरूपणे नाम षष्ठोऽध्यायः ॥ ६ ॥

CHAPTER VII.

Babhruvâhana's Sacrament for the Departed One.

सूत उवाच ।

इति श्रुत्वा तु गरुडः कम्पितोऽब्रथ्यपन्नवत् ।

जनानामुपकारार्थं पुनः पप्रच्छ केशवम् ॥ १ ॥

1. Sûta said : Having heard this, Garuḍa, trembling like a leaf of the holy fig-tree, again questioned Keśava for the benefit of men.

गरुड उवाच ।

कृत्वा पापानि मनुजाः प्रमादाद् बुद्धितोऽपि वा ।

न यांति यातना याम्याः केनोपायेन कथ्यताम् ॥ २ ॥

2. Garuḍa said : Tell me by what means men who have committed sins unknowingly or knowingly escape from the torments of the servants of Yama.

संसारार्थवमग्नानां नराणां दीनचेतसाम् ।

पापोपहतबुद्धीनां विषयोपहतात्मनाम् ॥ ३ ॥

उद्धारार्थं वद स्वामिन्पुराणार्थं विनिश्चयम् ।

उपायं येन मनुजाः सद्गतिं यांति माधव ॥ ४ ॥

3-4. For those men who are immersed in the ocean of transmigration, of weak intelligence, their reason clouded by sin, their self dimmed by attachment to sense-objects—

For their uplifting tell me, O Lord, the exact meaning of the Purāṇas; and the means by which people attain a happy condition, O Mādhava.

श्रीमगवानुवाच ।

साधु पृष्टं त्वया तार्क्ष्यं मानुषाणां हिताय वै ।

शृणुष्व्वाचहितो भूत्वा सर्वे ते कथयाम्यहम् ॥ ५ ॥

5. The Blessed Lord said : O Târksya, you have done well in asking for the benefit of men. Listen attentively, and I will tell you all.

दुर्गतिः कथिता पूर्वमपुत्राणां च पापिनाम् ।

पुत्रिणां धार्मिकाणां तु न कदाचित्कलेश्वर ॥ ६ ॥

6. Hard indeed, as already said, is the fate of the sinful and those without sons; but never so, O Lord of Birds, that of those who have sons and who are righteous.

पुत्रजन्मविरोधः स्याद्यदि केनापि कर्मणा ।

तदा कश्चिदुपायेन पुत्रोत्पत्तिं प्रसाधयेत् ॥ ७ ॥

7. If by any past action of his the birth of a son has been prevented, then some means should be taken for obtaining a son.

हरिवंशकथां भुत्वा शतचण्डी विधानतः ।

भक्त्या श्रीशिवमाराध्य पुत्रमुत्पादयेत्सुधीः ॥ ८ ॥

8. Having listened to the Harivaṇṣa, or performed the Śatachāṇḍī, or worshipped the Blessed Śiva with devotion, the intelligent should beget a son.

पुत्रान्नो नरकाद्यस्मात्पितरं त्रायते सुतः ।

तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥ ९ ॥

9. The son saves his father from the hell called Put; therefore he was named "putra" by the Self-existent himself.

एकोऽपि पुत्रो धर्मात्मा सर्वं तारयते कुलम् ।

पुत्रेव लोकाञ्जयति धृतिरेवा सनातनी ॥ १० ॥

10. Even a single son, if righteous, carries the whole family over. 'By the son he conquers the worlds,' is the ancient saying.

इति वैद्वैरपि प्रोक्तं पुत्रमाहात्म्यमुत्तमम् ।

तस्मात्पुत्रमुक्तं हृष्टा मुच्यते पैतृकाह्वयात् ॥ ११ ॥

11. The Vedas also proclaim the great importance of the son. Accordingly, having seen the face of a son, one is released from the debt to the forefathers.

पौत्रस्य स्पर्शान्मृत्योर्मुच्यते च ऋषयत्रयात् ।

लोकानत्येदिवः प्राप्तिः पुत्रपौत्रप्रपौत्रकैः ॥ १२ ॥

12. By the touch of his grandson a mortal is released from the three-fold debt. With the help of sons, grandsons, and great-grandsons he goes from the worlds and obtains heaven.

ब्राह्मणोऽपुत्रोऽयति सङ्गृहीतस्त्वधो नयेत् ।

पथं ज्ञात्वा जगभ्रेष्ठ हीनजातिसुतां त्यजेत् ॥ १३ ॥

13. The son of a Brāhma marriage uplifts, but the illegitimate drags down. Knowing this, O Best of Birds, one should avoid a woman of lower caste.

सर्वर्ण्यः सर्वर्णास्तु ये पुत्रा वैरसाः जग ।

त एव भ्रातृदानेन पितृणां स्वर्गहेतवः ॥ १४ ॥

14. Sons having father and mother of the same caste are legitimate, O Bird. They alone, by making Śrāddha-gifts are the means of their fathers' attaining heaven.

भ्रातृनेन पुत्रदत्तेन स्वर्गातीति किमुच्यते ।

प्रेतोऽपि परदत्तेन गतः स्वर्गमयो गच्छ ॥ १५ ॥

15. Need I say one attains heaven by means of the Śrāddha performed by a son, when a Departed One went to heaven even when it was offered by another. Now listen.

अग्नेदोदाहरिष्येऽहमितिहासं पुरातनम् ।

श्रीर्ज्वेद्वहिकदानस्य परमाहात्म्यसूचकम् ॥ १६ ॥

16. Concerning this I will give you, from ancient history, an example of the efficacy of gifts for the higher body.

पुरा त्रेतायुगे तार्क्ष्य राजासीद् बहुधाहनः ।

महोदयपुरे रम्ये धर्मनिष्ठो महाबलः ॥ १७ ॥

यज्वादानपतिः श्रीमान्महाग्न्यः साधुवत्सलः ।

शीलाचारशुचोपेतो दयादाक्षिण्यसंयुतः ॥ १८ ॥

पालयामास धर्मेण प्रजाः पुत्रानिवारसान् ।

क्षत्रधर्मरतो नित्यं स दण्ड्यान्दण्डयन्नपः ॥ १९ ॥

17-19. Formerly, in the Treta age, Ō Tārksya, there reigned over the delightful city of Mahodaya a king named Babhravāhana, who was very powerful, and firm in righteousness,

A sacrificer, Lord of Gifts, prosperous, a lover of Brāhmaṇs, valuing the good, endowed with good character and of good conduct, compassionate, skilled,

Righteously protecting his subjects as though they were his own sons, always delighting in Kṣātriya duties, and punishing the guilty.

स कदाचिन्महाबाहुः ससैन्यो मृगयाङ्गतः ।

वनं विवेश गहनं नानावृक्षसमन्वितम् ॥ २० ॥

नानामृगगणाकीर्यं नानापक्षिनिनादितम् ।

वनमग्रे तदा राजा मृगं दूरादपश्यत् ॥ २१ ॥

20-21. Once, that powerful king, with his army, went hunting. He entered a thick forest, full of various kinds of trees,

Crowded with various species of animals, and resounding with the cries of various birds. In the midst of the forest the king saw a deer in the distance.

तेन चिक्षो मृगोज्जीव बाणेन सुदृढेन च ।

बाणमादाय तं तस्य वनेऽदर्शनमेयिवान् ॥ २२ ॥

22. The deer, severely wounded by his very hard arrow, ran out of sight into the interior of the forest, carrying the arrow with him.

क्षेत्रे च क्षिराग्रेण स राजानुजगामतम् ।

ततो मृगप्रसङ्गेन वनमग्रेऽद्विषेऽसः ॥ २३ ॥

23. The king, following the blood-stains on the grass, pursued the deer and came into another forest.

क्षुत्क्षामकण्ठो नृपतिः श्रमसन्तापमूर्च्छितः ।

जलाशयं समासाद्य सोऽथ एव व्यगाहत ॥ २४ ॥

24. That leader of men, hungry and with parched throat, fainting with the heat and with fatigue, coming to a lake bathed in it with his horse.

पयौ तदुदकं शीतं पद्मगन्धाविवासितम् ।

ततोऽवतीर्य सलिलाद्विभ्रमो बभ्रुवाहनः ॥ २५ ॥

ददर्श न्यग्रोधतरुं शीतच्छायं मनोहरम् ।

महाविटपविस्तीर्य पक्षिसङ्घनिनादितम् ॥ २६ ॥

वनस्य तस्य सर्वस्य महाकेतुमिव स्थितम् ।

मूलं तस्य समासाद्य निषसाद् महीपतिः ॥ २७ ॥

25-27. Then, having drunk of that cool water, rendered fragrant by the pollen of the lotus, Babhruvāhana came out of the water refreshed,

And saw a delightful fig-tree, giving cool shade with its large spreading boughs, sounding with many birds,

And standing like a big standard over the whole forest. The king approached and sat at its root.

अथ प्रेतं ददर्शोसौ क्षुत्तृड्भ्यां व्याकुलेन्द्रियम् ।

उत्कचं मलिनं कुब्जं निर्मोले भीमदर्शनम् ॥ २८ ॥

28. Now he beheld a Departed One, of terrible appearance, hump-backed and fleshless, with hair erect, dirty, and with senses discomposed by hunger and thirst.

तं दृष्ट्वा विह्वलं घोरं विस्मितो बभ्रुवाहनः ।

प्रेतोऽपि दृष्ट्वा तं घोरामटवीमागतं नृपम् ॥ २९ ॥

समुत्सुकमना भूत्वा तस्यान्तिकमुपागतः ।

अब्रवीत्स तदा तार्क्ष्यं प्रेतराजो नृपं वचः ॥ ३० ॥

प्रेतभाषो मया त्यक्तः प्राप्तोऽस्मि परमाकृतिम् ।

त्वत्संयोगान्महाबाहो जातो धन्यतरोऽस्म्यहम् ॥ ३१ ॥

29-31. Seeing him deformed and dreadful Babhruvāhana wondered. The Departed One, also seeing the king who had come to that dreadful forest,

And becoming filled with curiosity, came near to him. Then, O Tārṣya, this king of the Departed spoke thus to the king :

"I have escaped the condition of the Departed and reached the highest condition, by being in touch with you, O Great-Armed one,—I am highly blessed."

राजोवाच ।

कृष्यवर्णं करालास्यं प्रेतत्वं घोरदर्शनम् ।

केन कर्मविपाकेन प्राप्तं ते बह्वमङ्गलम् ॥ ३२ ॥

प्रेतत्वकारणं तात ब्रूहि सर्वमशेषतः ।

केऽसि त्वं केन दानेन प्रेतत्वं ते विनश्यति ॥ ३३ ॥

32-33. The king said: "O Black-complexioned and Gaping-mouthed, by what bad deeds did you reach this state of the Departed, dreadful to see, and highly unhappy?"

"Tell me in detail the cause of your condition, dear. Who are you, and by what gifts will your condition as Departed pass away?"

प्रेत उवाच ।

कथयामि नृपश्रेष्ठ सर्वमेवादितस्तथा ।

प्रेतत्वकारणं भुत्वा द्यां कर्तुं त्वमर्हसि ॥ ३४ ॥

वैदिशां नाम नगरं सर्वसम्पत्समन्वितम् ।

नानाजनपदाक्षीयं नानारत्नसमाकुलम् ॥ ३५ ॥

हर्म्यप्रासादशोभाढ्यं नानाधर्मसमन्वितम् ।

तत्राहं न्यवसें तात देवार्चनरतः सदा ॥ ३६ ॥

वैद्यो जात्या सुदेवोऽहं नाम्ना विदितमस्तु ते ।

हर्म्येन तर्पिता देवाः कस्येन पितरस्तथा ॥ ३७ ॥

विधिविधानयोगैश्च विप्राः सन्तर्पिता मया ।

दीनान्धकुपयेभ्यश्च दत्तमन्नमनेकधा ॥ ३८ ॥

34-38. The Departed one said: "I will tell you everything from the beginning, O Best of Kings. You will surely have compassion upon me when you have heard the cause of my condition as Departed.

"There is a town named Vaidāśa, possessed of all prosperity, having many districts, and abounding in precious stones of various kinds,

"Beautiful with palaces and mansions, and in which many religious acts are performed. There, O Reverend Sir, I dwelt, always engaged in worship of the Shining Ones.

"By caste I am a Vaishya, by name Sudeva, please know. By fire-offering I pleased the Shining Ones, and likewise the forefathers by food.

"I gladdened the twice-born by offering various gifts. I gave food of various kinds to the poor, the blind and the wretched.

तत्सर्वं निष्फलं राजन्मम वैषादुपागतम् ।

यथा मे निष्फलं जातं सुकृतं तद्वदामि ते ॥ ३९ ॥

मम वै सन्ततिर्नास्ति न सुदृष्टं च बान्धवः ।

न च मित्रं हि मे तादृग्यः कुर्यादौर्ध्वदेहिकम् ॥ ४० ॥

यस्य न स्यान्महाराज भ्रातृ मासिकषोडशम् ।

प्रेतत्वं सुखिरं तस्य दत्तैः भ्रातृशतैरपि ॥ ४१ ॥

39-41. "All this, O King, through my evil fate has proved fruitless. How my good deeds proved fruitless I will relate to you.

“ I have no offspring, no companion, no relative and no friend like you, who will perform for me the ceremonies for the higher body.

“ If the sixteen monthly Śrāddhas, O great king, are not performed, the condition as Departed becomes firmly fixed, even if hundreds of annual Śrāddhas are performed for him.

त्वमौर्ध्वदैहिकं कृत्वा मामुद्धर महीपते ।
 वर्णानां चैव सर्वेषां राजा बन्धुरिहाच्यते ॥ ४२ ॥
 तन्मां तारय राजेन्द्र मणिरत्नं ददामि ते ।
 यथा मे सद्गतिर्भूयात्प्रतयोनिश्च गच्छति ॥ ४३ ॥
 तथा कार्यं त्वया धीर मम चेदिरुच्छसि प्रियम् ।
 क्षुधातृषादिभिर्दुःखैः प्रेतत्वं दुःसहं मम ॥ ४४ ॥
 स्वादूढकं फलं चास्ति बनेऽस्मिन् शीतलं शिषम् ।
 न प्राप्नुनामि क्षुधार्तोऽहं तृषार्तो न जलं कचित् ॥ ४५ ॥

42-45. “ Uplift me then, O Lord of Earth, by doing the ceremonies for my higher body. It is said that in this world the king is the kinsman of all castes.

“ Therefore, O Lord of Kings, help me over, and I will give you a most precious jewel, so that my departed condition may be destroyed, and my higher state arise.

“ In that manner please act, O warrior, if you desire my welfare. Suffering from the misery of hunger and thirst, I cannot endure this departed condition.

“ In this forest there is sweet and cool water, and pleasant fruits, but I am not able to grasp them at all, although afflicted with hunger and thirst.

यदि मे हि भवेद्राजन्विधिर्नारायणे महान् ।
 तदग्रे वेदमन्त्रैश्च क्रियासर्वौर्ध्वदैहिकी ॥ ४६ ॥
 तदा नश्यति मे नूनं प्रेतत्वं नात्र संशयः ।
 वेदामन्त्रास्तपो दानं दया सर्वत्र जगत्पु ॥ ४७ ॥
 सच्छास्त्रभयं विष्णोः पूजा सज्जनसङ्गतिः ।
 प्रेतयोनिं विनाशाय भवन्तीति मया श्रुतम् ॥ ४८ ॥

46-48. “ If the great Nārāyaṇa rite is performed for me, O King, along with all the ceremonies for the higher body, with Vaidic mantras,

“ Then surely my condition as departed will unfailingly pass away. Vaidic mantras, austerities, gifts, and compassion to all beings,

“ Listening to holy scriptures, worship of Viṣṇu, association with the good,—these, I have heard, are the destroyers of the departed condition.

अतो वक्ष्यामि ते विष्णुपूजां प्रेतत्वनशिनीम् ।
 सुवर्णं द्वयमानीय सुवर्णं न्यायसञ्चितम् ।
 तस्य नारायणस्यैकां प्रतिमां भूप कल्पयेत् ॥ ४९ ॥
 पीतवस्त्रयुगच्छन्नां सर्वाभरणभूषिताम् ।
 ज्ञापिता विविधैस्तोत्रैरधिवास्य यजेत्ततः ॥ ५० ॥

49-50. "So I will tell you about the worship of Viṣṇu, the destroyer of the departed condition. Bring two pieces of gold, honestly gained, and make one image of Nārāyaṇa from them, O King.

"Dress it with a pair of yellow cloths, put on it various ornaments, bathe it in many waters,—and placing it, you should worship thus.

पूर्वं तु धीश्वरं तस्या दक्षिणे मधुसूदनम् ।
 पश्चिमे धामनं देवमुत्तरे च गदाधरम् ॥ ५१ ॥
 मध्ये पितामहं चैव तथा देवं महेश्वरम् ।
 पूजयेच्च विधानेन गन्धपुष्पादिभिः पृथक् ॥ ५२ ॥
 ततः प्रदक्षिणी कृत्य बह्वी सन्तर्प्य देवताः ।
 घृतेन दध्ना क्षीरेण विश्वेदेवाश्च तर्पयेत् ॥ ५३ ॥
 ततः स्नातो विनीतात्मा यजमानः समाहितः ।
 नारायणाग्रे विधिवत्स्वां क्रियामौर्ध्वदैहिकीम् ॥ ५४ ॥
 आरभेत यथा शास्त्रं क्रोधलोभविषर्जितः ।
 कुर्याच्छ्रद्धानि सर्वाणि वृषस्योत्सर्जनं तथा ॥ ५५ ॥
 ततः पदानि विप्रेभ्यो दद्याच्चैव त्रयोदश ।
 शय्यादानं प्रदत्त्वा च घटं प्रेतस्य निर्वपेत् ॥ ५६ ॥

51-56. "Place Śrīdhara¹ to the east of it, Madhusūdana* to the south, to the west Vāmanadeva², to the north Gadādhara,³

"In the middle Pitāmaha⁴ and also Maheshvara.* Worship these in turn with sandal-paste and flowers, according to the rite.

"Then, having gone round them, make offerings in the fire to these deities. Make offerings to the universal deities with clarified butter, curds and milk.

"Next, having bathed, calm and controlled in mind, the sacrificer should perform, according to the rite, in front of Nārāyaṇa, the ceremony for the upper body.

"He must commence, as prescribed in the scriptures, by giving up anger and greed, and perform all the ceremonies and the release of a bull.

¹ Viṣṇu, a form of.

² Another form of Viṣṇu, slayer of the demon Madhu.

³ The divine dwarf Viṣṇu.

⁴ The club-bearing Viṣṇu.

* A name for Śiva.

“Then he must give thirteen sets of pots to Brāhmins, and having made the gift of a bed, consecrate a pot of water for the sake of the departed.”

राधावाच ।

कथं प्रेतघटं कुर्याद्द्यात्केन विधानतः ।

ब्रूहि सर्वानुक्तम्पार्थ घटं प्रेतविमुक्तिदम् ॥ ५७ ॥

57. The king said, “How is the pot for the departed to be prepared, and in accordance with what rites must it be given? Tell me, on account of my sympathy for all, about the pot which gives release to the departed.”

प्रेत उवाच ।

साधु पृष्टं महाराज कथयामि निबोध ते ।

प्रेतत्वं न भवेद्येन दानेन सुदृढेन च ॥ ५८ ॥

दानं प्रेतघटं नाम सर्वानुभविनाशनम् ।

दुर्लभं सर्वलोकानां दुर्गतिक्षयकारकम् ॥ ५९ ॥

सन्तसहाटकमयं तु घटं विधाय

ब्रह्मशकेशवयुतं सहलोकपालैः ।

क्षीराज्यपूर्णविवरं प्रणिपत्य भक्त्या

विप्राय देहि तच्च दानशतैः किमन्यैः ॥ ६० ॥

ब्रह्मामन्ये तथा विष्णुः शङ्करः शङ्करोऽन्ययः ।

प्राच्यादिषु च तत्कण्ठे लोकपालान् क्रमेण तु ॥ ६१ ॥

सम्पूज्य विधिवद्राजन्धूयैः कुसुमचन्दनैः ।

ततो दग्धाज्यसहितं घटं दद्याद्धरणमयम् ॥ ६२ ॥

सर्वदानाधिकं चैतन्महापातकनाशनम् ।

कर्तव्यं भद्रया राजप्रेतत्वविनिश्चित्ये ॥ ६३ ॥

58-63. The Departed said : “Oh Great King, you have done well in asking this. Please take notice and I will describe that good gift by which the departed condition cannot exist.

“The gift which is named ‘the pot for the departed,’ is a destroyer of all evil. In all the worlds it is difficult to obtain this dissipator of evil conditions.

“Having prepared a pot of refined gold, consecrated it to Brahmā, ¹Isa¹ and Kṛṣṇa², and all the guardians of the quarters, filled it with clarified butter and worshipped before it with devotion, give it to a twice-born. What good are a hundred other gifts from you?

¹ Siva.

² Viṣṇu.

“Brahmā in the middle, likewise Viṣṇu, and Śaṅkara, eternal giver of happiness; in the east and other directions, in the neck of it, the guardians of the universe, in order—

“These having duly worshipped, O King, with incenses, flowers and sandal-paste, one should give away the golden pot, full of milk and clarified butter.

“This gift, O King, which is superior to all other gifts in removing great sins, should be made with faith, for the release of the departed.”

श्रीमन्वानुवाच ।

पर्व सञ्जल्पतस्तस्य प्रेतेन सह काश्यप ।

सेनाजगमानुपदं हस्यद्वरथसङ्कुला ॥ ६४ ॥

ततो बले समायाते दत्त्वा राज्ञे महामखिम् ।

नमस्कृत्य पुनः प्रार्थ्य प्रेतोऽदर्शनमेयिवान् ॥ ६५ ॥

64-65. The Blessed Lord spoke on: His army, while he was thus conversing with the departed, followed him up, with elephants, horses and chariots, O Kāśyapa.

On the arrival of the army the departed one, having given the great jewel to the king, bowed to him, again implored him, and became invisible.

तस्माद्वनाद्दिनिष्क्रम्य राजापि स्वपुरं ययौ ।

स्वपुरं च समासाद्य तत्सर्वं प्रेतभाषितम् ॥ ६६ ॥

चकार विधिघटपक्षिबौर्ध्वदैहिकजं विधिम् ।

तस्य पुण्यं प्रदानेन प्रेतो मुक्तो दिवं ययौ ॥ ६७ ॥

आद्येन परदत्तेन गतः प्रेतोऽपि सद्गतिम् ।

किं पुनः पुत्रदत्तेन पिता यातीति चाद्भुतम् ॥ ६८ ॥

66-68. Having come out of the forest, the king returned to his city, and arrived there remembering all that was said by the departed one.

He duly performed, O Bird, the rites and ceremonies for the dweller in the upper body, and the departed, released by these sacred gifts, attained heaven.

By the Śrāddha, performed even by a stranger, the departed attain a happy state,—what wonder then that when the son performs it the father should reach it !

इतिहासमिमं पुण्यं शयोति श्रावयेच्च यः ।

न तौ प्रेतस्त्वमायातः पापाचारयुतावपि ॥ ६९ ॥

69. He who hears, and he who causes others to hear, this holy history, never go to the departed condition, though they may have acted sinfully.

इति श्रीगण्डपुराणे सारोद्धारे बभ्रवाहनप्रेतसंस्कारो नाम
सप्तमोऽध्यायः ॥ ७ ॥

CHAPTER VIII.

An Account of the Gifts for the Dying.

गरुड उवाच ।

आमुष्मिकीं क्रियां सर्वीं वद सुकृतिनां मम ।

कर्तव्या सा यथा पुत्रैस्तथा च कथय प्रभो ॥ १ ॥

1. Garuda said : Tell me, O Lord, all the rites for those in the other worlds who have done good, and also how these rites should be performed by the sons.

श्रीमगवानुवाच ।

साधु पृष्टं त्वया तार्क्ष्य मानुषाणां हिताय वै ।

धार्मिकार्हं च यत्कृत्यं तत्सर्वं कथयामि ते ॥ २ ॥

2. The Blessed Lord said : O Tārksya, you have done well in questioning me for the benefit of mankind. I will tell you all about the rites proper for the righteous.

सुकृती वार्धके दृष्ट्वा शरीरं व्याधिसंयुतम् ।

प्रतिकूलान्महाद्यूषं प्राणघोषस्य चाभुतिम् ॥ ३ ॥

तदा स्वमरणं ज्ञात्वा निर्भयः स्यादतन्द्रितः ।

अज्ञातज्ञातपापानां प्रायश्चित्तं समाचरेत् ॥ ४ ॥

3-4. The good person, finding his body, in its old age, afflicted with diseases, and the planetary conditions unfavourable, and not hearing the sounds of life,

And knowing his death to be near, should be fearless and alert, and should make reparation for any sins committed knowingly or in ignorance.

यदा स्यादातुरः कालस्तदा ज्ञानं समाचरेत् ।

पूजनं कारयेद्ब्रह्मणोः शालग्रामस्वरूपिणः ॥ ५ ॥

अर्चयेद् गन्धपुष्पैश्च कुङ्कुमैस्तुलसीदलैः ।

धूपैर्दीपैश्च नैवेद्यैर्बहुभिर्मोदकादिभिः ॥ ६ ॥

दद्याच्च दक्षिणां विप्रान्नैवेद्यादेव भोजयेत् ।

अष्टाक्षरं जपेन्मन्त्रं द्वादशाक्षरमेव च ॥ ७ ॥

संस्मरेच्छृणुयाच्चैव विष्णोर्नामशिवस्य च ।

हरेर्नाम हरेत्पापं नृणां भवयगोचरम् ॥ ८ ॥

5-8. When it is near the time to die he must perform his ablutions, and worship Viṣṇu in the form of Śalagrāma.

He must worship with fragrant substances, with flowers, with red saffron, with leaves of the holy basil, with incense, with lamps, with offerings of food and many sweetmeats, and other things.

He should give presents to Brāhmins, should feed them with the offerings, and should recite the eight and the twelve syllabled mantras.

He should call to mind, and listen to, the names of Viṣṇu and Śiva. The name of Hari, coming with the range of hearing, takes away the sins of men.

रोगियोऽन्तिकमासाद्य शोचनीयं न बान्धवैः ।

स्मरणीयं पवित्रं मे नामध्वेयं मुहुर्मुहुः ॥ ९ ॥

9. Relatives, coming near the diseased, should not mourn. My holy name should be remembered and meditated upon repeatedly.

मत्स्यः कूर्मो घराहश्च नारसिंहश्च वामनः ।

रामो रामश्च कृष्णश्च बुद्धः कल्की तथैव च ॥ १० ॥

एतानि दश नामानि स्मर्तव्यानि सदा बुधैः ।

समीपे रोगियो ब्रह्मन्धवास्ते प्रकीर्तिताः ॥ ११ ॥

10-11. The Fish, the Tortoise, the Boar, the Man-lion, the Dwarf, Paraśurāma, Rāma, Kṛiṣṇa, Buddha, and also Kalki¹ :

These ten names should always be meditated upon by the wise. Those who recite them near the diseased are called relatives.

कृष्णंति मङ्गलं नाम यस्य वाचि प्रवर्तते ।

तस्य भस्मी भवन्त्याशु महापातककोटयः ॥ १२ ॥

अत्रियमात्रो हरेर्नाम गृह्यन्पुत्रोपचारितम् ।

अज्ञामिलोऽप्यगाह्याम किं पुनः भक्षया गृह्यन् ॥ १३ ॥

हरिर्हरति पापानि दुष्टचिस्तरपि स्मृतः ।

अनिच्छयापि संस्पृष्टो दहस्येव हि पावकः ॥ १४ ॥

हरेर्नामश्च या शक्तिः पापा निर्हरणे द्विज ।

तावत्कर्तुं समर्थो न पातकं पातकी जनः ॥ १५ ॥

किङ्करेभ्यो यमः प्राहानयस्त्वं नास्तिकं जनम् ।

नैवानयत भो कृता हरिनामस्मरन्नरम् ॥ १६ ॥

12-16. Of him who gives voice to the auspicious name "Kṛiṣṇa" tens of millions of great sins are quickly reduced to ashes.

Even the dying Ajīmila reached heaven by pronouncing the name Hari, which had been given to his son. How much more then is its effect when it is pronounced with faith !

¹ The ten avatāras, descents or incarnations of viṣṇu, which appeared in archaic and ancient times, except Kalki, who is still to come.

Hari, meditated upon even by one who has evil thoughts, takes away sins: fire burns, even though accidentally touched.

The sinful man is not able to sin while the power of the name Hari is uprooting the sins, O Twice-born.

Yama said to his servants: "Bring the man who denies, but O messengers, do not bring the man who meditates on the name Hari."

अच्युतं केशवं रामनारायणं कृष्णदामोदरं वासुदेवं हरिम् ।

भोधरं माधवं गोपिकावल्लभं ज्ञानकीनायकं रामचन्द्रं भजे ॥ १७ ॥

कमलनयनवासुदेवविष्णो धरणिधराच्युतशङ्खचक्रपाणे ।

भवशरणमितीरयन्ति ये वै त्यज भट दूरतरेण तानपापान् ॥ १८ ॥

तानानयध्वमसतो विमुखांमुकुन्दपादारविन्दमकरन्दरसाद्भक्षम् ।

निष्किञ्चनैः परमहंसकुलैरसङ्गे रज्जुष्टादगृहे निरयवर्त्मनि बद्धतृष्णान् ॥ १९ ॥

मिह्ना न वक्ति भगवद्गुणनामधेयं चेतश्च न स्मरति तच्छरणावधिन्म् ।

कृष्णाय नो नमति यच्छिरः पकशपि तानानयध्वमसतोऽकृतविष्णुकृतान् ॥ २० ॥

17-20. One should worship the Achyuta, Kēśava, Rāma, Nārāyaṇa, Kṛiṣṇa, Dāmodara, Vāsudeva, Hari, Śrīdhara, Mādhavam, Gopīkāvallabham, Rāmachandra, the Lord of Jānakī.¹

"O servants, do not go near those sinless people who take refuge in the lotus-eyed Vāsudeva and Viṣṇu, who is the supporter of the earth, and carries in his hand the conch and discus.

"Bring those sinners who always turn away from the nectar of the lotus-feet of Viṣṇu,—which are served by the race of Paramahāṁsas, who know the true essence of things, and are without possessions,—and those whose desires are bound up in the household, which is the path to hell."

"Bring them whose tongues do not pronounce the qualities and name of the Lord, whose minds do not meditate upon His lotus feet, whose heads never bow to Kṛiṣṇa, who do not offer worship to Viṣṇu."

तस्मात्सङ्कीर्तनं विष्णोर्जगन्मङ्गलमंहसाम् ।

महतामपि पक्षीन् विद्वद्येकान्तिक निष्कृतिम् ॥ २१ ॥

प्रायश्चित्तानि वीर्यानि नारायणपराङ्मुखम् ।

न निष्पुनन्ति दुर्बुद्धिं सुराकुम्भमिवापगाः ॥ २२ ॥

कृष्ण नाम्ना न नरकं पश्यन्ति गतकिल्बिषाः ।

यमं च तद्भटाश्चैव स्वप्नेऽपि न कदाचन ॥ २३ ॥

21-23. Know, then, O Lord of Birds, the hymning of Viṣṇu, which bestows welfare on the universe, to be the best expiation for even great sins.

¹ Names of Vishnu.

² Ajāmila was a man of very evil life, who named his son Nārāyaṇa, and happened to call him as he was dying.

The performance of penances does not purify the wicked man, who has turned his face away from Nārāyaṇa; just as even rivers cannot purify a liquor-pot.

By the name of Kṛiṣṇa one is riddened of sins, and never sees, even in dream, Yama nor his servants.

मांसाखिरकवत्काये धैतरण्यां पतेन्न सः ।

योऽन्ते दद्याद्द्विजैर्म्यद्वच नन्दनन्दनगामिति ॥ २४ ॥

अतः स्मरेन्महा विष्णोर्नामपापौघनाशनम् ।

गीतासहस्रनामानि पठेद्वा शृणुयादपि ॥ २५ ॥

24-25. The man, having a body of flesh, bones and blood,—who, towards the end gives cows to the twice-born, uttering “Nandanandanam,” never falls into the Vaitaraṇī.

Hence one should remember the name of Mahā Viṣṇu, which effaces multitudes of sins, and should read or listen to the Gītā and the Hymn of the Thousand Names.

एकादशीव्रतं गीता गङ्गाम्बुतुलसीदलम् ।

विष्णोः पादाम्बुनामानि मरणे मुक्तिदानि च ॥ २६ ॥

ततः सकृन्पयेदन्नं सघृतं च सकाञ्चनम् ।

सवत्सा धेनवो देयाः श्रोत्रियाय द्विजातये ॥ २७ ॥

26-27. The fast of the eleventh day, the Gītā, the water of the Ganges, the leaves of the holy basil, the foot-water and names of Viṣṇu—all these are givers of freedom at the time of death.

Then he must dedicate food, with clarified butter and gold, to a learned twice-born and also give cows with calves.

अन्ते जनो यद्दाति स्वल्पं वा यदि वा गङ्ग ।

तदक्षयं भवेत्सार्धं यत्पुत्रश्चानुमोदते ॥ २८ ॥

अन्तकाले तु सत्पुत्रः सर्वदानानि दापयेत् ।

यत्सर्वं सुतो लोकैः प्रार्थ्यते धर्मकोविदैः ॥ २९ ॥

भूमिष्ठं पितरं दृष्ट्वा अर्धोन्मीलितलोचनम् ।

पुत्रैस्तृष्णा न कर्तव्या तद्धने पूर्वसंचिते ॥ ३० ॥

स तद्दाति सत्पुत्रो यावज्जीवत्यङ्गी खिरम् ।

अतिबाहस्तु तान्मार्गे दुःखं न लभते यतः ॥ ३१ ॥

28-31. Whatever a man gives in his last days, little or much, if it is approved by his son, is exempt from decay, O Tārṣya.

In these last days a good son should make all the gifts. It is for the sake of this that the wise pray for a righteous son in this world.

The sons, seeing their father lying upon the ground with eyes half-closed, should not covet his earned wealth.¹

A good son will make such gifts as will prolong his father's life, and free him from misery when he goes into the next world.

आतुरे आपरागे च द्वयं दानं विशिष्यते ।

अतोऽवश्यं प्रदातव्यमष्टदानं तिलादिकम् ॥ ३२ ॥

तिला कौहं हिरण्यं च कार्पासो लवणं तथा ।

सप्तधान्यं क्षितिर्गौव पकैकं पावनं स्मृतम् ॥ ३३ ॥

पतद्वष्टमहादानं महापातकनाशनम् ।

अन्तकाले प्रदातव्यं शृणु तस्य च सफलम् ॥ ३४ ॥

32-34. In disease and calamity two gifts rank above all others. They are indispensable—the eight-fold gift of sesamum and other things.

Sesamum, iron, gold, cotton stuff; salt, the seven grains, a plot of ground, a cow,—every one of these is said to purify.

The eight great gifts are the effacers of great sins, and should be given in the last days. Hear now their good effects :

मम स्वेदसमुद्भूताः पञ्चिन्नास्त्रिविधास्तिलाः ।

असुरा दानवा दैत्यास्तृप्यन्ति तिलदानतः ॥ ३५ ॥

तिलाः श्वेतास्तथा कृष्णा दानेन कपिलास्तिलाः ।

संहरन्ति त्रिधा पापं वाङ्मनः कायसञ्चितम् ॥ ३६ ॥

35-36. There are three kinds of holy sesamums generated from my sweat. Asuras, Dānavas and Daityas² are gratified by the gift of these sesamums.

White, black and brown are the three kinds of sesamums. The gift of these removes the sins gathered in speech, thought and action.

लोहदानं च दातव्यं भूमियुक्तेन पाणिना ।

यमस्तीर्त्तुं न चाप्नोति न गच्छेत्तस्य वर्त्मनि ॥ ३७ ॥

कुडारो मुसलो वण्डः खड्गश्च छुरिका तथा ।

शस्त्राणि यमहस्ते च निग्रहे पापकर्मणाम् ॥ ३८ ॥

यमायुधानां सन्तुष्ट्यैदानमेतदुदाहृतम् ।

तस्मादद्याल्लोहदानं यमलोके सुखावहम् ॥ ३९ ॥

इरवः इयामसूत्रश्च शुण्डामर्कोऽप्युदुम्बरः ।

शेषं बले महादूता लोहदानास्तुष्टमदा ॥ ४० ॥

37-40. A gift of iron-ore should be made with the hands touching the ground,—then he does not go within the domain of Yama, nor tread his path.

¹ They may expect ancestral property, but not that earned by the father.

² Classes of non-human beings.

Yama holds in his hands, for the punishing of the sinful, an axe, a threshing-pestle, a rod, a sword and a dagger.

This gift is considered propitiatory to these weapons of Yama. Therefore should be made the gift of iron, which is the bringer of happiness in the world of Yama.

Because of this gift of iron, happiness is bestowed by these great messengers of Yama:—Uraṇa, Śyāmasûtra, Śuṇḍamarka, Udumbara, Śeṣa and Bala.

शृणु तार्क्ष्य परं गुह्यं दानानां दानमुत्तमम् ।
 दत्तेन तेन तुष्यन्ति भूर्भुवःस्वर्गवासिनः ॥ ४१ ॥
 ब्रह्माद्या ऋषयो देवा धर्मराजसमासदाः ।
 स्वर्णदानेन सन्तुष्टा भवन्ति धरदायकाः ॥ ४२ ॥
 तस्माद्देयं स्वर्णदानं प्रेतोद्धरणहेतवे ।
 न याति यमलोकं सा स्वर्गंतिं तात गच्छति ॥ ४३ ॥
 चिरं वसेत्सत्यलोके ततो राजा भवेदिह ।
 रूपवान्धार्मिको वाम्भी श्रीमान्तुलविक्रमः ॥ ४४ ॥

41-44. Hear this great secret, O Târksya, about this most supreme gift, by which are pleased the dwellers in Bhû, Bhûvar and Swar worlds.¹

Brahmâ and others, sages, shining ones, and those who are in the assembly of the King of Justice are gratified by the gift of gold, and become granters of boons.

Therefore a gift of gold should be made for the uplifting of the departed. He does not go to the world of Yama, O child, but reaches heaven.

He dwells for a long time in the world of truth and is then reborn hero as a king, handsome, righteous, eloquent, prosperous, and of unexcelled strength.

कार्पासस्य च दानेन दूतेभ्यो न भयं भवेत् ।
 लवणं दीयते यच्च तेन नैव भयं यमात् ॥ ४५ ॥

45. By the gift of cotton-stuff one is freed from fear of the messengers. By the gift of salt one is freed from the fear of Yama.

अथोलवणकार्पासतिलकाञ्चनदानतः ।
 चित्रगुप्तादयस्तुष्टा यमस्य पुरवासिनः ॥ ४६ ॥
 सप्तधान्यप्रदानेन प्रीतो धर्मेष्वजो भवेत् ।
 तुष्टा भवन्ति येन्येऽपि त्रिषु द्वारेष्वधिष्ठिताः ॥ ४७ ॥
 व्रीहयो यवगोधूममुद्गमाषाः प्रियङ्गवाः ।
 खण्डकाः सप्तमात्रेयाः सप्तधान्यमुदाहृतम् ॥ ४८ ॥

¹ Physical, astral and lower mental worlds.

46-48. By gifts of iron, salt, cotton-stuff, sesamum and gold, Chitrakṛta and the others who dwell in the city of Yama are propitiated.

And by gifts of the seven grains the standard-bearer of the King of Justice and others who stand at the gates are propitiated.

Rices, barley, wheat, kidney beans, māṣa, ¹panic seeds, dwarf-peas : these are called the seven grains.

गोचर्ममात्रं वसुधा दत्ता पात्रे विधानतः ।

पुनाति ब्रह्महत्यायादृष्टमेतन्मुनीश्वरैः ॥ ४९ ॥

न व्रतेभ्यो न तीर्थेभ्यो नान्यद्दानाद्विनश्यति ।

राज्ये कृतं महापापं भूमिदानाद्विलीयते ॥ ५० ॥

पृथिवीं सस्यसम्पूर्णं यो ददाति द्विजाय यः ।

स प्रयातिन्द्रभुवनं पूज्यमानः सुरासुरैः ॥ ५१ ॥

अत्यल्पफलदानि स्युरन्यदानानि काश्यप ।

पृथिवीदानजं पुण्यमहन्यहनि वर्ज्यते ॥ ५२ ॥

49-52. It has been observed by the sages that the gift of a plot of land of the size of a cow's hide, in accordance with the rites, to a proper person, absolves one from Brahmicide.

Not by vows, not by holy pilgrimages, not by any gifts but by the gift of land is a great sin committed in kingship expiated.

He who gives to the twice-born land filled with grains goes to the abode of Indra and is worshipped by divinities and demons.

All other gifts, O Kāśyapa, are producers of little fruit. The fruit produced by the gift of land increases daily.

यो भूत्वा भूमिपो भूमिं नो ददाति द्विजातये ।

स नाप्नोति कुटो प्राप्ते दक्षिणी स्याद्भवे भवे ॥ ५३ ॥

अदानाद्भूमिदानस्य भूपति त्वामिमानतः ।

निवसेन्नरके यावच्छेषो धारयते धराम् ॥ ५४ ॥

तस्माद्भूमीश्वरो भूमिदानमेव प्रदापयेत् ।

अन्येषां भूमिदानार्थं गोदानं कथितं मया ॥ ५५ ॥

53-55. He who, having become a king, does not give land to the twice-born, is reborn for many times as a beggar, without even a village hut

The king who, through pride, does not make gifts of land, shall dwell in hell as long as Śeṣa² supports the earth.

Therefore shall a king especially make gifts of land; though for others, I say, the gift of a cow is equal to a gift of land.

¹ A kind of spotted grain.

² The eternal serpent,

ततोऽन्तधेनुर्दातव्या कृद्धेनुं प्रदापयेत् ।
 ऋग्धेनुं ततो दत्त्वा मोक्षधेनुं प्रदापयेत् ॥ ५६ ॥
 दधानैतरर्षी धेनुं विशेषविधिना जग ।
 तारयन्ति नरं गावस्त्रिविधाऋचैव पातकात् ॥ ५७ ॥

56-57. Towards the end, a cow should be given. He should give a cow to overcome death, another to absolve himself of debts, another for the gaining of liberation.

With special rites, O Bird, should the gift of a cow for Vaitaraṇī be made. The cows verily carry the man beyond three kinds of hells.

बालत्वे यच्च कौमारे यत्पापं यौवने कृतम् ।
 वयः पश्चित्तौ यच्च यच्च जन्मान्तरेष्वपि ॥ ५८ ॥
 यन्निशायां तथा प्रातर्यन्मज्याह्वापराह्नयोः ।
 सन्ध्ययोर्यत्कृतं पापं कायेन मनसा गिरा ॥ ५९ ॥
 दत्त्वा धेनुं सहस्रापि कपिलां क्षीरसंयुताम् ।
 सोपस्करां सवत्सां च तपोवृत्तसमन्विता ॥ ६० ॥
 ब्राह्मणे वेदविदुषि सर्वपापैः प्रमुच्यते ।
 उद्धरेदन्तकालं सा दातारं पापसंश्रयात् ॥ ६१ ॥

58-61. The sins committed in boyhood, in youth, in manhood, in old age and in previous births ;

The sins committed in the night, in the morning, in the forenoon and the afternoon, in the twilight ;— of action, speech and thought,

Having given even once a tawny cow, milkgiving, with the calf and other necessary things, to a well-conducted and austere Brāhmin, learned in the Vedas,—one is absolved of all these sins. The giver is released by her at the end from the accumulated sins.

एका गौः स्वस्वचित्तस्य ह्यातुरस्य च गोक्षतम् ।
 सहस्रं त्रियमासस्य दत्तं चित्तविचर्जितम् ॥ ६२ ॥
 मृतस्यैतत्पुनर्लक्षं विधिपूर्तं च तत्समम् ।
 तीर्थपात्रसमोपेतं दानमेकं च लक्षणा ॥ ६३ ॥

62-63. The gift of one cow while one is in full vigour of mind, the gift of a hundred cows while suffering from diseases, the gift of a thousand when dying and bereft of mental faculties,—

And the gift of one hundred thousand cows after death¹, are equal. A gift made to a deserving person, who has bathed at the sacred waters, increases a hundred thousand fold.

पात्रे दत्तं च यद्दानं तल्लक्षयुक्तिं भवेत् ।
 दातुः फलमनन्तं स्यान्न पात्रस्य प्रतिग्रहः ॥ ६४ ॥

¹ That is, given by another for one.

64. A gift made to a deserving person multiplies a hundred-thousand-fold. It brings unending fruit to the giver and does not harm the recipient.

स्वाध्यायहोमसंयुक्तः परपाकविचर्जितः ।
 रत्नपूर्वामपि महीं प्रतिगृह्य न क्षियते ॥ ६५ ॥
 विचरीतापहो मन्त्रवह्नी किं दोषभागिनौ ।
 अपात्रे सा च गौर्दत्ता दातारं नरकं नयेत् ॥ ६६ ॥
 कुलैकशतसंयुक्तं गृहीतारं तु पातयेत् ।
 नापात्रे विदुषा देया आत्मनः श्रेय इच्छता ॥ ६७ ॥
 एका ह्येकस्य दातव्या बहुना न कदाचन ।
 सा विक्रीता विमक्ता वा दहत्यासतमं कुलम् ॥ ६८ ॥

65-68. One who has studied the scriptures and made fire-offerings to the shining ones and who does not eat food cooked by others is not polluted by receiving even the earth filled with precious stones.

Mantras and fire, the removers of cold and poison, do not themselves partake of these evil qualities. The cow given to an undeserving person leads the giver to hell,

And it troubles the recipient's people for a hundred generations. A gift should not be made to an undeserving person by the wise who desire their own welfare.

One cow should be given to one only, and never to many. If he either sells it or shares it his family will be troubled to the seventh generation.

कथिता या मया पूर्वं तव वैतरणी नदी ।
 तस्या उद्धरणोपायं गोदानं कथयामि ते ॥ ६९ ॥

69. I will tell you about the gift of a cow, which is a means for crossing the Vaitaraṇī River, of which I have spoken to you already.

कुष्ठा वा पाटला वाऽपि धेनुं कुर्यादलङ्कृतम् ।
 स्वर्चभृङ्गां शैव्यक्षुरीं कांस्यपात्रोपदेशिनीम् ॥ ७० ॥
 कुष्मन्धल्युगच्छन्नां कण्ठघण्टासमन्विताम् ।
 कार्पासोपरि संस्थाप्य ताम्रपात्रं सवैलकम् ॥ ७१ ॥
 यमं हैमं न्यसेत्तत्र कौहदण्डसमन्वितम् ।
 कांस्यपात्रे घृतं कृत्वा सर्वन्तस्योपरि न्यसेत् ॥ ७२ ॥
 नाबमिक्षुमयीं कृत्वा पद्मसूत्रेण वेष्टयेत् ।
 गर्तं विधाय सज्जलं कृत्वा तस्मिन्निक्षेपेत्तरीम् ॥ ७३ ॥
 तस्योपरि सितां कृत्वा सूर्यवेदसमुद्भवाम् ।
 धेनुं सङ्कल्पयेत्तत्र यथा शास्त्रविधानतः ॥ ७४ ॥

सालङ्काराणि वस्त्राणि ब्राह्मण्याय प्रकल्पयेत् ।
 पूजां कुर्याद्विधानेन गन्धपुष्पाक्षतादिभिः ॥ ७५ ॥
 पुच्छं संगृह्य धेनोस्तु नावमाभित्य पादतः ।
 पुरस्कृत्य ततो विप्रमिमं मन्त्रमुदीरयेत् ॥ ७६ ॥

70-76. One should decorate a black or reddish cow, tip its horns with gold, silver its feet, and milk it into a bronze vessel ;

Cover it with a pair of black cloths, hang a bell round its neck, and place the covered bronze vessel upon some cotton-stuff ;

Put there a golden image of Yama, and an iron rod ; place clarified butter in the bronze vessel and put all upon the cow ;

Make a raft of sugarcanes, fastening it with silk threads ; make a hole, fill it with water, and in it place the raft :

Having placed the things which are born from the body of the sun¹ in it, dedicate the cow there in accordance with the scriptures.

Present the cloths, with ornaments to a Brāhmin ; properly worship with fragrances, flowers, and coloured rice*,

Take hold of the tail of the cow, place a foot in the boat, and, having honoured a Brāhmin, recite this mantra :—

मवसागरमग्निनां शोकतापोर्मिदुःखिनाम् ।
 ज्ञाता त्वं हि जगन्नाथः शरणागतवत्सलः ॥ ७७ ॥
 विष्णुकपक्षिज श्रेष्ठ मामुद्धर महीसुर ।
 सदक्षिणा मया दत्ता तुभ्यं वैतरणी नमः ॥ ७८ ॥
 यममार्गे महाघोरे तां नदीं शतयोजनानाम् ।
 तर्तुं कामो दद्याम्येतां तुभ्यं वैतरणी नमः ॥ ७९ ॥
 धेनुके मां प्रतीक्षस्व यमद्वारमहापथे ।
 उत्तरणार्थं देवेशि वैतरण्यै नमोऽस्तु ते ॥ ८० ॥
 गावो मे अग्रतः सन्तु गावो मे सन्तु पृष्ठतः ।
 गावो मे हृदये सन्तु गर्वा मध्ये वसाम्यहम् ॥ ८१ ॥
 या लक्ष्मीः सर्वभूतानां या च देवे प्रतिष्ठिता ।
 धेनुकपेय सा देवी मम पापं व्यपोहतु ॥ ८२ ॥

77-82. "O Lord of the Universe, compassionate to those who seek refuge in Thee, Thou art verily the saviour of those who are immersed in the ocean of existence, made miserable by the waves of sorrow and remorse.

¹ Probably the afore-mentioned cow, ghee, gold, silk, etc., are closely connected with sacrifice and therefore with the sun.

* Akṣata, whole rice coloured with turmeric and saffron, and used to honour persons by sprinkling over them,

“O Best of the Twice-born, the very form of Viṣṇu, God upon earth, uplift me. I have presented this gift to you. Salutations to Vaitaraṇī !

“I have presented this to you, being desirous of crossing that river, which is a hundred yojanas in extent, and lies on the very dreadful way of Yama. Salutations to Vaitaraṇī.

“O Cow, look upon me, for the sake of my passing through the gateway of Yama on the great path. Salutations to thee, Vaitaraṇī, Queen of the shining ones !

“May cows be in front of me ; may cows be behind me ; may cows be in my heart¹ ; and may I dwell in the midst of cows.

“May she who is the Goddess of Prosperity for all creatures, who is the mainstay of the shining ones, in the form of a cow remove my sins.”

इति मन्त्रैश्च सम्प्रार्थ्य साङ्गलिर्धेनुकां यमम् ।

सर्वं प्रदक्षिणी कृत्य ब्राह्मणाय निवेदयेत् ॥ ८३ ॥

एवं दद्याद्विधानेन यो गो वैतरणीं जग ।

स याति धर्ममार्गेण धर्मराजसभान्तरे ॥ ८४ ॥

83-84. With hands together having invoked, with these mantras, Yama in the form of a cow, and having walked round all these things, he should give them to the Brāhmin.

He who, with these rites, gives the Vaitaraṇī cow, goes by a righteous path into the assembly of the King of Justice.

स्वस्वावस्थशरीरे तु वैतरण्या व्रतं करेत् ।

देया च विदुषा धेनुस्तां नदीं तर्तुमिच्छता ॥ ८५ ॥

सा नायाति महामार्गे गोदानेन नदीं जग ।

तस्मादवश्यं दातव्यं पुण्यकालेषु सर्वदा ॥ ८६ ॥

85-86. Whether the body is well or ill one should carry out the Vaitaraṇī observance. The wise man, desiring to cross that river, should make a gift of a cow.

That river, O Bird, does not appear in the Great Way after the gift of a cow.² Therefore it is necessary to give a cow at all sacred times.

गङ्गादिसर्वतीर्थेषु ब्राह्मणावसथेषु च ।

चन्द्रसूर्योपरागेषु सकृत्क्रान्ती दर्शनासरे ॥ ८७ ॥

अयने विषुवे चैव व्यतीपाते युगादिषु ।

अन्येषु पुण्यकालेषु दद्याद्गोदानमुत्तमम् ॥ ८८ ॥

¹ Note here, that the cow is merely a symbol.

² Note the subjective character of the “river.”

87-88. At all the sacred bathing-places, like the Ganges, and in the dwelling-places of Brāhmins ; at the eclipses of the sun and moon, at the crossing over¹, on the day of the new moon.

At the equinoctial and solstitial points, at Vyatipāta,² on Yuga days³ and at other sacred times,—the supreme gift of a cow should be made.

यदैव जायते भद्रा पात्रं सम्प्राप्यते यदा ।

स एव पुण्यकालः स्याद्यतः सम्पत्तिरस्मिरा ॥ ८९ ॥

89. That verily is called the sacred time, in which faith is produced, and when a proper person is present,—thence flows unending benefit.

अस्मिरास्मि शरीरास्मि विमये नैव शाश्वतः ।

नित्यं सन्निहितो मृत्युः कर्तव्यो धर्मसम्पन्नयः ॥ ९० ॥

90. Bodies are transitory ; possessions are not eternal ; death is always near ;—one should accumulate righteousness.

आत्मविश्रान्तुसारेण तत्र दानमनन्तकम् ।

देयं विप्राय विदुषे स्वात्मनः श्रेय इच्छता ॥ ९१ ॥

अल्पेनापि हि विद्वेन स्वहस्तेनात्मने कृतम् ।

तदक्षय्यं भवेदानं तत्कालं चापतिष्ठति ॥ ९२ ॥

91-92. So one who desires his own welfare should make unending gifts, according to his wealth, to a learned Brāhmin.

The gift of even a little wealth, presented with one's own hand :—this is unending, and the time is effectual.

गृहीतदानपाथेयः सुखं याति महाध्वनि ।

अन्यथा क्लिश्यते जन्तुः पाथेयरहितः पथि ॥ ९३ ॥

यानि यानि च दानानि दत्तानि भुवि मानवैः ।

यमलोकपथे तानि ह्युपतिष्ठन्ति चाग्रतः ॥ ९४ ॥

93-94. He who has gifts as provision, goes happily on the Great Way. Otherwise—without provision—the man suffers pain on the path.

All the gifts made by human beings in this world clear the way for them on the path of the world of Yama.

महापुण्यप्रभावेण मानुषं जन्म लभ्यते ।

यस्तत्प्राप्य चरेद्धर्मं स याति परमां गतिम् ॥ ९५ ॥

अविहाय नरो धर्मं दुःखमायाति याति च ।

मनुष्यजन्मसाफल्यं केवलं धर्मसेवनम् ॥ ९६ ॥

¹ The passing of the sun from one constellation to another.

² When the sun and moon are on opposite sides of either solstice, and the minutes of declination are the same.

³ Every month there is a day called Yuga—the last or last but one.

95-96. By the power of great merit, birth as a human being is obtained. He who, having gained it, follows righteousness, reaches the supreme goal.

The man who neglects righteousness, goes and comes in misery. The fruitfulness of birth as a human being depends upon the pursuit of righteousness alone.

धनपुत्रकलत्रादि शरीरमपि बान्धवाः ।
 अनित्यं सर्वमेवेदं तस्माद्धर्मं समाचरेत् ॥ ९७ ॥
 तावद् बन्धुः पिता तावदावलीयति मानवः ।
 मृतानामन्तरं ज्ञात्वा क्षयात्स्नेहो निवर्तते ॥ ९८ ॥
 आत्मैव आत्मनो बन्धुरिति विद्यान्मुहुर्मुहुः ।
 जीवन्नपीति सञ्चिन्त्य मृतानां कः प्रदास्यति ॥ ९९ ॥

97-99. Wealth, sons, wife and family, body, kinsmen,—all these are transitory. Therefore righteousness should be sought.

So long as a man is alive he has a father and other relatives; but when they have known him to be dead, their affection soon fades away.

He should constantly remember that the true kinsman of the self is the Self. If not to the living, much less will anyone give to the dead.

एवं ज्ञानमिदं सर्वं स्वहस्तेनैव दीयताम् ।
 अनित्यं जीवितं यस्मात्पश्चात्कोऽपि न दास्यति ॥ १०० ॥

100. Knowing all this, one should give with one's own hand, while still alive. Life is transient; and who can give afterwards?

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।
 विमुक्ता बान्धवा यान्ति धर्मस्तमनुगच्छति ॥ १०१ ॥
 गृहादर्थोऽभिवर्तन्ते श्मशानात्सर्वबान्धवाः ।
 शुभाशुभं कृतं कर्म गच्छन्तमनुगच्छति ॥ १०२ ॥

101-102. The relatives turn away with averted faces leaving the dead body on the ground, like a lump of wood or earth, but righteousness goes with him.

The wealth disappears from the house, and the relatives from the cremation-ground. The good and evil karma he has made goes with him.

शरीरं बहिना दग्धं कृतं कर्म सहासितम् ।
 पुण्यं वा यदि वा पापं भुङ्क्ते सर्वत्र मानवः ॥ १०३ ॥
 न कोऽपि कस्यचिद् बन्धुः संसारे दुःखसागरे ।
 जायते कर्मसम्बन्धाद्याति कर्मक्षये पुनः ॥ १०४ ॥

103-104. When his body has been destroyed by fire his karma remains and wherever he is the man experiences it, be it good or bad.

Nobody has a relation in this changing ocean of sorrow. He is born by the attraction of karma, and goes again upon its exhaustion.

मादृषितुस्तन्नादृषन्नुदारादिसङ्गमः ।

प्रपायामिष जन्तूनां नद्यां काष्ठौघवच्चलः ॥ १०५ ॥

कस्य पुत्राश्च पौत्राश्च कस्य भार्या धनं च वा ।

संसारे नास्ति कः कस्य स्वयं तस्मात्प्रदीयताम् ॥ १०६ ॥

105-106. Like creatures in a water-tank, and like the motion of sticks in a river is one's contact with mother, father, son, brother, kinsman, wife and the others.

Whose are the sons, and the grandsons? Whose is the wife, or the wealth? In the world of change nobody belongs to anybody. Therefore one should make gifts himself.

आत्मायत्तं धनं यावत्सावद्विभ्रे समर्पयेत् ।

पराधीने धने जाते न किञ्चिद्वक्तुमुत्सहेत् ॥ १०७ ॥

पूर्वजन्मकृतादानादत्र लब्धं धनं बहु ।

तस्मादेवं परित्राय धर्मार्थं दीयतां धनम् ॥ १०८ ॥

धर्मात्संजायतेऽर्थश्च धर्मात्कामोऽभिजायते ।

धर्मं पश्चापवर्गाय तस्माद्धर्मं समाचरेत् ॥ १०९ ॥

107-109. As long as one is in possession of wealth, so long should one make gifts to a Brāhmin; but when the wealth becomes another's one can have nothing to say.

On account of gifts made in a former birth much wealth is obtained in this. Hence should wealth be given, by one knowing this, for the sake of righteousness.

Wealth is born of righteousness; by righteousness desire is conquered. Righteousness verily is the cause of freedom. Therefore should righteousness be pursued.

भद्रया धार्यते धर्मो बहुभिर्नार्थराशिभिः ।

निष्किञ्चना हि मुनयः भद्रावन्तो दिवं गताः ॥ ११० ॥

पत्रं पुष्पं फलं तैलं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रियमात्मनः ॥ १११ ॥

110-111. Righteousness is supported by faith, not by large piles of wealth. The wise, though in poverty, have faith, and go to heaven.

From him who offers to Me, with devotion, a leaf, a flower, a fruit or water—from him, the self-subdued, I accept that, presented with devotion.

तस्मादवश्यं दातव्यं तदा दानं विधानतः ।

अल्पं वा बहुवेतीमां गणनां नैव कारयेत् ॥ ११२ ॥

112. Therefore, by all means, a gift should be made, and as prescribed. Whether it be small or great does not count with me.

धर्मात्मा च स पुत्रो वै दैवतैरपि पूज्यते ।

दापयेद्यस्तु दानानि पितरं ह्यातुरं भुवि ॥ ११३ ॥

पित्रोर्निमित्तं यद्विचं पुत्रैः पात्रे समर्पितम् ।

आत्मापि पाषितस्तेन पुत्रपौत्रप्रपौत्रकैः ॥ ११४ ॥

113-114. A righteous son is honoured even by the shining ones. He should cause his ailing father to make gifts on earth.

If the wealth made by the father is given to the deserving by the sons—then, by that, himself, his sons, grandsons and great-grandsons are ennobled.

पितुः शतगुणं पुण्यं सहस्रं मातुरेव च ।

भगिनीदशसाहस्रं सोदरे दत्तमक्षयम् ॥ ११५ ॥

115. What is given through the father has a hundred-fold merit; through the mother, a thousand-fold; through the sister, ten-thousand fold; through the brother, incalculable.

न चैवोपद्रवादातुर्न वा नरकयातनाः ।

मृत्युकाले न च भयं यमदूतसमुद्भयम् ॥ ११६ ॥

यदि लोभाच्च यच्छन्ति काले ह्यातुरसम्बन्धके ।

मृताः सोचन्ति ते सर्वे कदर्याः पापिनः जग ॥ ११७ ॥

पुत्राः पौत्राः सह भ्रात्रा सगोत्राः सुहृदस्तु ये ।

ददन्ति नातुरे दानं ब्रह्मप्राप्ते न संशयः ॥ ११८ ॥

116-118. For him who makes gifts there are no troubles and no torments of hell, and no fear caused by the messengers of Yama at the time of death.

All those sinful misers, O Bird, who, because of greed, do not make gifts at the time of illness come to grief when dead.

Sons, grandsons, brothers, kinsmen and friends who do not make gifts on behalf of a dying man are without doubt slayers of Brāhman.

इति श्रीगण्डपुराणे सारोद्धारे आतुरदाननिरूपणं नाम अष्टमोऽध्यायः ॥ ८ ॥

CHAPTER IX.

An Account of the Rites for the Dying.

गरुड उवाच ।

कथितं भवता सम्यग् दानमातुरकालिकम् ।

अत्रिमाद्यस्य यत्कृत्यं तदिदानीं वद प्रभो ॥ १ ॥

1. Garuḍa said : You have spoken fully about the gifts for the diseased. Tell now, O Lord, of the rites for the dying.

श्रीमगवान उवाच ।

शृणु तार्क्यं प्रवक्ष्यामि देहत्यागस्य तद्विधिम् ।

मृता येन विधानेन सद्गतिं याति मानवाः ॥ २ ॥

2. The Blessed Lord said : Listen, O Tārṣya, and I will explain the rites for one leaving the body, and by what rites men after death reach a good condition.

कर्मयोगाद्यदा देही मृच्छत्यत्र निजं वपुः ।

तुलसीसन्निधौ कुर्यान्मण्डलं गोमयेन तु ॥ ३ ॥

तिलांश्चैव विकीर्याथ दर्भांश्चैव विनिक्षिपेत् ।

स्नापयेदासने शुभ्रे शालग्रामशिलां तदा ॥ ४ ॥

शालग्रामशिला यत्र पापदोषभयापहा ।

तत्सन्निधानमरक्षान्मुक्तिर्जन्योः सुनिश्चिता ॥ ५ ॥

3-5. When, by the effects of karma, the embodied leaves his ordinary body, then, near to a holy basil tree one should make a ring with cowdung.¹

Next, having scattered sesamum seeds, he should strew darbha-grass, and then have the Śālagrāma stone placed on the cleaned platform.

Liberation is certain for the being who dies near the Śālagrāma stone, which removes all ills and sins.

तुलसीचिटपच्छाया यत्रास्ति भवतापहा ।

तत्रैव मर्यान्मुक्तिः सर्वदा दानं दुर्लभा ॥ ६ ॥

तुलसीचिटपत्थानं गृहे यस्यावतिष्ठते ।

तद्गृहं तीर्थरूपं हि न याति यमकिङ्कराः ॥ ७ ॥

तुलसी मञ्जरी युक्तो यस्तु प्राणान्निमुञ्चति ।

यमस्तं नैक्षितुं शक्नो युक्तं पापशतैरपि ॥ ८ ॥

तस्या दलं मुक्ते कृत्वा तिलदर्भासने मृतः ।

नरो विष्णुपुरं याति पुत्रहीनोऽप्यसंशयः ॥ ९ ॥

¹ Cowdung is extensively used in India as a purifier and antiseptic.

6-9 Where is the shade of the holy basil tree, which removes the pain of being, there is always liberation for the dying, difficult to obtain by gifts.

The house in which the holy basil tree is enshrined is like a holy bathing place,—the servants of Yama do not come to it.

Yama is not able to see him who gives up his life while having a holy basil shoot, though he have hundreds of sins.

The man who dies with a leaf of it in his mouth, upon a seat of sesamum and darbha-grass, goes to the city of Viṣṇu, unfailingly, though he have no son.

तिलाः पवित्रास्त्रिविधा दर्भाश्च तुलसीरपि ।

नरं निवारयन्त्येते दुर्गतिं यास्तमातुरम् ॥ १० ॥

मम स्वेदसमुद्भूता यतस्ते पावनास्तिळाः ।

असुरा दानवा दैत्या विद्रवन्ति तिलैस्ततः ॥ ११ ॥

दर्भा बिभ्रूतिर्मे तास्य मम रोमसमुद्भवाः ।

अतस्तत्स्पर्शनादेव स्वर्गं गच्छन्ति मानवाः ॥ १२ ॥

कुशमूले स्थिता ब्रह्मा कुशमग्रे जनार्दनः ।

कुशम्रे शङ्खरोदेवस्यो देवाः कुशे स्थिताः ॥ १३ ॥

10-13. Sesamums, darbha-grasses and holy basil are three holy things, and they prevent an ailing man from going to a miserable condition.

Because the sesamum is produced from My sweat it is holy ; hence Asuras, Dānavas and Daityas run away from sesamum.

The darbha grasses, my riches, O Tārkaṣhya, are produced from my hairs ; hence by the mere touch of them men attain heaven.

Brahmā is seated at the root of the kuśa-grass ; in the middle of the kuśa is Janārdana ;¹ at the tip of the kuśa is Śaṅkaradeva²—three shining ones are seated in the kuśa grass.

अतः कुशाचङ्घ्रिमन्त्रतुलसीविप्रचेनवः ।

नैते निर्मात्यतां यासि क्रियमावाः पुनः पुनः ॥ १४ ॥

दर्भाः पिण्डेषु निर्मात्या ब्राह्मणाः श्रेतमोजने ।

मन्त्रा गौस्तुलसी नीचे चितायां च दृताशनः ॥ १५ ॥

14-15. Hence kuśa, fire, mantras, holy basil, Brāhmins and cows do not lose their purity by being used again and again.

Darbha-grass becomes unclean with rice-balls ; Brāhmins, by eating the offerings for the departed ; mantras, cows and holy basil, when basely used ; and fire, on a cremation-ground.

¹ Viṣṇu.

² Śiva.

गोमयेनोपलिप्ते तु दर्भास्तरण्यसंस्कृते ।
 भूतले ह्यातुरं कुर्यादन्तरिक्षं विवर्जयेत् ॥ १६ ॥
 ब्रह्मा विष्णुश्च रुद्रश्च सर्वे देवा हुताशनः ।
 मण्डलोपरि तिष्ठन्ति तस्मात्कुर्वीत मण्डलम् ॥ १७ ॥
 सर्वत्र वसुधा पूता लेपो यत्र न विद्यते ।
 यत्र लेपः कृतस्तत्र पुनर्लेपेन शुद्ध्यति ॥ १८ ॥
 राक्षसाश्च पिशाचाश्च भूताः प्रेता यमानुगाः ।
 अलितदेशे अद्घायामन्तरिक्षे विशन्ति च ॥ १९ ॥
 अतोऽग्निहोत्रं भास्त्रं च ब्रह्मभोज्यं सुरार्चनम् ।
 मण्डलेन विना भूम्यामातुरं नैव कारयेत् ॥ २० ॥

16-20. One should lay the dying man on the ground cleaned with cow-dung and spread over with darbha-grasses; not support him in the air.¹

Brahmā, Viṣṇu, Rudra² all the shining ones, and Sacrificial Fire stand upon the ring,—therefore should one make a ring.

The ground must be pure everywhere, with no stain to be seen. If there is a stain it should be cleaned away by further plastering.

Demons, goblins, elementals, spooks, and the followers of Yama enter an impure place, and a cot above the ground.

Hence without this ring one should not perform oblations to the fire, Śrāddha, the feeding of Brāhmins, the worship of the Holy Ones; nor place the dying man upon the ground.

लितभूम्यामतः कृत्वा स्वर्णं रत्नं मुखे क्षिपेत् ।

विष्णोः पादोदकं दद्याच्छालग्रामस्वरूपिणः ॥ २१ ॥

शालग्रामशिलातोयं यः पिबेद् विन्दुमात्रकम् ।

स सर्वपापनिर्मुक्तो वैकुण्ठभुवनं व्रजेत् ॥ २२ ॥

21-22. Next, placing him on the cleaned ground, one should put gold and jewels upon his lips, and give him the Water of the Feet of Viṣṇu in the form of the Śālagrāma.

He who drinks even a drop of the water of the water of the Śālagrāma stone³ is absolved from all sins, and goes to the residence Vaikuṇṭha.⁴

ततो गङ्गाजलं दद्यान्महापातकनाशनम् ।

सर्वतीर्थकृतस्नानदानपुण्यफलप्रदम् ॥ २३ ॥

चान्द्रायणं चरेद्यस्तु सहस्रं कायशोधनम् ।

पिबेद्यद्दैव गङ्गाम्भः समौ स्यातामुभावपि ॥ २४ ॥

¹ When the people of the house are aware that one is about to die they remove him from the couch to the ground.

² Śiva.

³ Water is poured over the stone, and thus consecrated to Viṣṇu.

⁴ The heaven of Viṣṇu.

अग्निं प्राप्य यथा तार्क्ष्यं तूलराशिर्विन्दयति ।
 तथा गङ्गाम्बुपानेन पातकं भस्मसाद्भवेत् ॥ २५ ॥
 यस्तु सूर्याशुसन्तप्तं गाङ्गं यः सलिलं पिबेत् ।
 स सर्वथोनिनिर्मुक्तः प्रयाति सदनं हरेः ॥ २६ ॥
 नद्योजलावगाहेन पावयन्तीतराङ्गनान् ।
 दर्शनास्पर्शनात्पानात्तथा गङ्गेति कीर्तनात् ॥ २७ ॥
 पुनात्यपुण्यान्पुरुषान् शतशोऽथ सहस्रशः ।
 गङ्गा तस्मात्पिबेत्तस्या जलं संसारतारकम् ॥ २८ ॥
 गङ्गागङ्गेति यो ब्रूयात्प्राणैः कण्ठगतैरपि ।
 मृतो विष्णुपुरं याति न पुनर्जायते भुवि ॥ २९ ॥
 उत्क्रामद्भिश्च यः प्राणैः पुरुषः भ्रष्टयान्वितः ।
 चिन्तयेन्मनसा गङ्गां सोऽपि याति पराकृतिम् ॥ ३० ॥

23-30. Then one should give him the water of the Ganges, which is the effacer of great sins, and gives fruit of merit equal to bathings and gifts at all the sacred waters.

He who performs a thousand times the Chāndrāyana fast which purifies his body, and he who drinks the water of the Ganges, are both equal.

Just as, O Tārksya, a bundle of cotton is destroyed by falling into the fire, so, by his drinking the water of the Ganges, is his sin reduced to ashes.

He who drinks the water of the Ganges, heated by the rays of the sun¹ is freed from all births and goes to the abode of Hari.

By bathing in other rivers men are purified,—so also by merely touching, drinking or calling upon the Ganges.

It sanctifies meritless men by hundreds and thousands. Therefore should one drink of the Ganges, whose water helps one over the ocean of transmigration.

He who calls, “O Ganges, Ganges” while life is flickering in the throat, goes when dead to the city of Viṣṇu, and is not born again on earth.

And the man who, when his life is leaving, contemplates with faith the Ganges, goes to the highest goal.

अतो ध्यायेन्नमेद्गङ्गां संस्मरेत्तज्जलं पिबेत् ।
 ततो भागवतं किञ्चिच्छृणुयान्मेक्षदायकम् ॥ ३१ ॥
 श्लोकं श्लोकार्धपादं वा योजन्ते भागवतं पठेत् ।
 न तस्य पुनरावृत्तिर्लोकलोकात्कदाचन ॥ ३२ ॥

¹ Here is a mystical suggestion.

वेदोपनिषदां पाठाश्लिष्वविष्णुस्तवादिपि ।

ब्राह्मचर्यनियमिषां मरचं मुक्तिदायकम् ॥ ३३ ॥

31-33. Therefore he should contemplate, salute, keep in mind the Ganges, and drink its water. Then he should listen, however little, to the Bhāgavata,¹ which is a giver of liberation.

He who in his last moments repeats a verse, or half or quarter of a verse of the Bhāgavata never returns hither from the world of Brahman.

The repeating of the Vedas and the Upaniṣads; the hymning of Viṣṇu and Śiva—these bring liberation at death to Brāhmins, Kṣatriyas and Vaiśyas.

प्राणप्रयाणसमये कुर्यादनशमं जग ।

इष्टादातुरसंन्यासं विरक्तस्य द्विजन्मनः ॥ ३४ ॥

संन्यस्तमिति यो ब्रह्मप्राणैः कण्ठगतैरपि ।

मृतो विष्णुपुरं याति न पुनर्जायते भुवि ॥ ३५ ॥

34-35. At the time when the breath is leaving the body, he should make a fast, O Bird. Dissatisfied with worldly things the twice-born should take up relinquishment.*

He who says,† while life is still flickering in his throat, "I have relinquished," goes at death to the city of Viṣṇu, and is not born again on earth.

एवं जातविद्यानस्य धार्मिकस्य तदा जग ।

कर्णच्छिद्रेष्व गच्छन्ति प्राणास्तस्य सुषेन हि ॥ ३६ ॥

मुचं च बध्नुषी नासे कर्षौ द्वाराणि सत य ।

एभ्यः सुकृतिनो याति योगिनस्तालुरग्नतः ॥ ३७ ॥

अपानान्मिलितप्राणौ यदा हि भवतः पृथक् ।

सूक्ष्मी भूत्वा तदा वायुर्विनिष्क्रमति पुच्छलात् ॥ ३८ ॥

हारीरं पतते पश्चाज्जिर्गते मस्तीक्ष्णरे ।

कालादृतं पतत्येवं निराधारो यथा नुमः ॥ ३९ ॥

36-39. Then, of him who is righteous and has thus performed the rites, O Bird, the life-breaths easily pass out through the higher opening.

The mouth, eyes, nostrils and ears are the seven gateways through which go those of good deeds. Yogins go through an opening in the head.

When the rising and descending life-breaths, which are joined, become separate, then, becoming subtle, the life-breath departs from the inert body.

¹ The Bhāgavata Purāṇa.

* Sannyāsa, giving up attachment to worldly life and its objects.

† That is, truly says.

When the Lord of Breath departs, the body falls like a tree unsupported and stricken by time.

निर्विषेष्टं शरीरं तु प्राणैर्मुक्तं जुगुप्सितम् ।
अस्पृश्यं जायते सद्यो दुर्गन्धं सर्वनिन्दितम् ॥ ४० ॥
निष्ठावस्थाशरीरस्य कृमिबिद्मस्मरूपतः ।
किं गर्वः क्रियते देहे क्षणविष्वसिभिर्नरैः ॥ ४१ ॥

40-41. The motionless body, left by the vital breath, becomes detestable and unfit to touch ; foul smells soon arise in it, and it is disliked by everybody.

How can men, who perish in a moment, be proud of the body, with its three conditions,—worm, dung and ashes ?

पृथिव्यां लीयते पृथ्वी आपश्चैव तथाप्सु च ।
तेजस्तेजसि लीयेत समीरस्तु समीरणे ॥ ४२ ॥
आकाशाश्च तथाकाशे सर्वव्यापी च शङ्करः ।
नित्यमुक्तो जगत्साक्षी चात्मा देहेष्वजोऽमरः ॥ ४३ ॥

42-43. Earth is dissipated to earth ; likewise water to water ; fire is dissipated in fire ; also air in air.

And, similarly, ether to ether : and the Self that is in the bodies is happy, all-pervading, eternally free, witness of the world, birthless and deathless.

सर्वेन्द्रिययुतो जीवः शब्दादिविषयैर्वृतः ।
कामरागादिभिर्युक्तः कर्मकाशसमन्वितः ॥ ४४ ॥
पुण्यवासनया युक्तो निर्मितेस्त्वेन कर्मणा ।
स प्रविश्य नवे देहे गृहे दग्धे यथा गृही ॥ ४५ ॥

44-45. The individual, possessing all the senses, surrounded with sense-objects of sound and the rest, clinging to desire and love, environed by the sheath of karma,

Endowed with good tendencies, enters a new body created by his own karma, as does a householder whose house has been burnt.

तदा विमानमादाय किंकिणीजालमालियत् ।
आयान्ति देवदूताश्च लसन्नामरशोभिताः ॥ ४६ ॥
धर्मतत्त्वविदः प्राज्ञाः सदा धार्मिकचल्लभाः ।
तदेनं कृतकृत्यं स्वर्धिमानेन नयन्ति ते ॥ ४७ ॥

46-47. Then the messengers of the Shining Ones, resplendent with flashing plumes, arrive, bringing a chariot wreathed with countless bells,

And they, knowing the true righteousness, wise, always beloved by the righteous, carry him, who has performed the rites, away in their own chariot.

सुदिव्यदेहो विरजाम्बरक सुवर्चरत्नामरौरुपेतः ।

दानप्रभावात्स महानुभावः प्राप्नोति नाकं सुरपूज्यमानः ॥ ४८ ॥

48. That great man, in a resplendent body, with shining garments and garlands, possessed of gold and diamond ornaments, by virtue of gifts attains heaven, and is honoured by the Holy Ones.

इति श्रीगण्डपुराणे सारोद्धारे प्रियमाण्डूत्यनिरूपणं नाम नवमोऽध्यायः ॥ ९ ॥

CHAPTER X.

The Collecting of the Bones from the Fire.

गरुड उवाच ।

देहदाहविधानं च वद सुकृतिनां विमो ।

सती यदि भवेत्पत्नी तस्याश्च महिमां वद ॥ १ ॥

1. Garuḍa said: Tell me, O Lord, the rites for burning the bodies of the good, and describe also the greatness of the wife who is faithful.

भीमगवानुवाच ।

शृणु तार्क्ष्य प्रवक्ष्यामि सर्वमेवोर्ध्वदैहिकम् ।

तत्कृत्वा पुत्रपौत्राश्च मुच्यन्ते पैतृकाहणात् ॥ २ ॥

2. The Blessed Lord said: Listen, O Tārksya. I will tell you all about the ceremonies for the upper body, by doing which sons and grandsons are released from the hereditary debt.

किं दत्तैर्बहुभिर्दानैः पित्रोरन्त्येष्टिमाचरेत् ।

तेनाग्निष्टोमसहस्रं पुत्रः फलमवाप्नुयात् ॥ ३ ॥

3. There is no need for numerous gifts, but one should perform the funeral ceremonies for his parents; the son who does so obtains fruit like that of the Agniṣṭoma,¹

तदा शोकं परित्यज्य कारयेन्मुण्डनं सुतः ।

समस्तबान्धवैर्युक्तः सर्वपापानुसये ॥ ४ ॥

मातापित्रोर्मृतौ येन कारितं मुण्डनं न हि ।

आत्मजः स कथं ह्येयः संसारार्थवतारकः ॥ ५ ॥

अतो मुण्डनमावश्यं नखकक्षविवर्जितम् ।

ततः स बान्धवः स्नात्वा धैतवस्त्राणि धारयेत् ॥ ६ ॥

4-6. Then the son, abandoning sorrow, should have the shave, along with all his relatives, in order to remove all sins.

The son who does not have the shave when the mother or father has died,—how can he be called a son, the helper through the ocean of changefulness.

Therefore he must have the shave by all means, except the nails and the hair of the armpits. Then, having bathed with his relatives he must put on clean cloths.

¹ A certain sacrifice.

सद्यो जलं समानीय ततस्तं स्नापयेच्छ्वम् ।
 मण्डयेच्चन्दनैः कृग्भिर्गङ्गामृत्सिकयाऽथवा ॥ ७ ॥
 नवीनवस्त्रैः सङ्छाद्य तदा पिण्डं सदक्षिणम् ।
 नाम गात्रं समुच्चार्य सङ्कल्पेनापसथ्यतः ॥ ८ ॥
 मृत्युस्थाने शवो नाम तस्य नाम्ना प्रदापयेत् ।
 तेन भूमि भवेत्सुष्टा तदधिष्ठातृ देवता ॥ ९ ॥

7-9. Then, bringing river water, he should bathe the corpse, and next adorn it with sandal-paste, garlands, or the clay of the Ganges ;

Having covered it with new cloths he, with his sacred thread on the right shoulder, should pronounce the family name, and dedicate rice-balls and presents,—

At the place of death, in the name of the so-called dead, he should offer them. By this the earth and its presiding deity become pleased.

द्वारदेशे भवेत्यान्धस्तस्य नाम्ना प्रदापयेत् ।
 तेन नैवोपघाताय भूतकोटिषु दुर्गताः ॥ १० ॥

10. He should make offering at the threshold in the name of him who is become a traveller ; by this the evil ones amongst the tens of millions of elementals can do no harm.

ततः प्रदक्षिणां कृत्वा पूजनीयः स्तुषादिभिः ।
 स्कन्धः पुत्रेण दातव्यस्तदान्यैर्बान्धवैः सह ॥ ११ ॥
 धृत्वा स्कन्धे स्वपितरं यः स्मशानाय गच्छति ।
 सोऽश्वमेधफलं पुत्रो लभते च पदे पदे ॥ १२ ॥
 नीत्वा स्कन्धे स्वपृष्ठेऽङ्गे सदा तातेन लालितः ।
 तदैव तद्व्यान्मुच्येन्मृतं स्वपितरं वहेत् ॥ १३ ॥

11-13. Then the daughter-in-law¹ and others should go round it and worship it ; then along with the other relatives the son should bear it on his shoulder.

The son who bears his father on his shoulder to the burning-ground obtains the fruit of the horse-sacrifice at every step.

He who carries his dead father on shoulder or back or hip pays off the debt of constant parental kindnesses.

ततोऽर्धमार्गे विभ्रामं संमार्ज्याभ्युक्ष्य कारयेत् ।
 संस्नाप्य भूतसंज्ञाय तस्मै तेन प्रदापयेत् ॥ १४ ॥

14. Then, half-way, after cleaning and sprinkling, he should make a halt. Having bathed the corpse, he should make an offering for him.

¹ His son's wife—the wife of the son performing the rite,

पिशाचा राक्षसा यक्षा ये चान्ये दिक्षु संस्थिताः ।

तस्य होतव्य देहस्य नैवायोन्यत्वकारकाः ॥ १५ ॥

15. Oblations should be made in order that goblins, demons and fiends, and others in the various directions, shall not cause disturbance of that body which is to be sacrificed.

ततो नीत्वा स्मशानेषु स्थापयेदुत्तरामुखम् ।

तत्र देहस्य दाहार्थं खलं संशोधयेद्यथा ॥ १६ ॥

संमार्ज्यं भूमिं संछिद्योच्छिष्योद्धृत्य च वेदिकाम् ।

अभ्युक्ष्योपसमाधाय वह्निं तत्र विधानतः ॥ १७ ॥

पुष्पाक्षतैरयाम्यर्च्यं देवं क्रव्यादसञ्जकम् ।

लोमभ्यस्त्वनुवाकेन होमं कुर्याद्यथाविधि ॥ १८ ॥

त्वं भूतभृज्जगद्योनिस्त्वं भूतपरिपालकः ।

मृतः सांसारिकस्तस्मादेनं त्वं स्वर्गतिं नय ॥ १९ ॥

16-19. Then it should be taken to the burning-ground, and laid down with its head to the north. Some place should be cleaned there, for the burning of the body, as follows :

Having swept the ground and washed it with cow-dung, having taken out some earth and erected an altar and sprinkled it with water, and having placed the fire as prescribed,

And having worshipped with flowers and coloured rice the Shining One known as the eater of flesh,¹ he should make an oblation as prescribed, beginning with 'Ioman,'—

"Oh, Thou, Supporter of Beings, Womb of the World, Nourisher of Creatures. This one belonging to the changing world is dead ; lead Thou him to heaven !"

इति सम्मार्जयित्वाग्निं चितां तत्रैव कारयेत् ।

श्रीअण्डतुलसीकाष्ठैः पलाशाभ्यत्यदाहभिः ॥ २० ॥

चितामारोप्य तं प्रेतं पिण्डौ द्वौ तत्र दापयेत् ।

चितायां शवहस्तै च प्रेतनाम्ना अगेध्वर ।

चिता मोक्षप्रभृतिकं प्रेतत्वमुपजायते ॥ २१ ॥

केऽपि तं साधकं प्राहुः प्रेतकल्पविदो जनाः ।

चितायां तेन नाम्ना वा प्रेतनाम्नाऽथवा करे ॥ २२ ॥

20-22. Having thus prayed to the fire, he should make there a funeral pyre with sandal wood, the holy basil wood, and with the wood of palāsha and aśwattha.

Having placed the departed on the funeral pyre, he should offer in the name of the departed two rice-balls in the hand of the dead,

¹ The fire-deva.

on the funeral pyre. From the time he is released on the funeral pyre the condition as departed begins.

Those who know the ways of the departed call him a seeker. An offering should be made on the funeral pyre, either in this name, or in that of Departed.

इत्येवं पञ्चभिः पिण्डैः शवस्याहुति योग्यता ।

अन्यथा सौपचाताय पूर्वोक्तास्ते भवन्ति हि ॥ २३ ॥

23. Thus the dead gets the benefit of the offering of five rice-balls ; otherwise the above-mentioned come to disturb.

प्रेतो दत्त्वा पञ्चपिण्डान् हृतमादाय तं तृणैः ।

अग्निं पुनस्तदा दद्यान्न भवेत्पञ्चकं यदि ॥ २४ ॥

24. The son, having dedicated five rice-balls to the departed, and having brought the oblation with the grasses, should give them to the fire, if there is not Pañchaka.¹

पञ्चके प्रमृतौ यस्तु न गतिं लभते नरः ।

दाहस्तत्र न कर्तव्यः कृतेऽन्यमरणं भवेत् ॥ २५ ॥

आदौ कृत्वा धनिष्ठार्धमेतन्नक्षत्रपञ्चकम् ।

रेवत्यन्तं न दाहेर्द्धं दाहे च न शुभं भवेत् ॥ २६ ॥

गृहे हानिर्भवेत्तस्य ऋक्षेष्वेव मृतो हि यः ।

पुत्राणां गोत्रिणां चापि कश्चिद्विघ्नः प्रजायते ॥ २७ ॥

25-27. Who dies in the Pañchaka does not attain a good condition. Burning should not be done then ; if it is done, another death occurs.

Beginning from the middle of Dhaniṣṭhā, in the five Pañchaka mansions ending with Revatī² is not a suitable time for burning. If burning takes place, evil occurs.

Harm befalls the house in which death takes place in the Rikṣa mansion, and some trouble arises for the sons and family.

अथवा ऋक्षमध्ये हि दाहः स्याद्विधिपूर्वकः ।

तद्विधिं ते प्रवक्ष्यामि सर्वदोषप्रशान्तये ॥ २८ ॥

28. I will explain to you the rites for the warding off of all ills, in case burning takes place in the middle of Rikṣa.

शवस्य निकटे तार्क्ष्यं निःक्षिपेत्पुत्तलांस्तदा ।

दर्भमयांश्च चतुर ऋक्षमन्त्राभिमन्त्रितान् ॥ २९ ॥

तप्तहेमप्रकर्तव्यं वहन्ति ऋक्षनामभिः ।

प्रेताज्जयतमन्त्रेण पुनर्होमस्तु सम्पुटैः ॥ ३० ॥

ततो दाहः प्रकर्तव्यस्तैश्च पुत्तलकैः सह ।

¹ A certain astrological position ; 5 days in each month.

² The fifth Nakṣatra.

सपिण्डनदिने कुर्यात्तस्य शान्तिविधिं सुतः ॥ ३१ ॥
 तिलपात्रं हिरण्यं च रूप्यं रत्नं यथा क्रमम् ।
 धृतपूर्वं कांस्यपात्रं दद्याद्दोषप्रशान्तये ॥ ३२ ॥
 एषं शान्तिविधानं तु कृत्वा दाहं करोति यः ।
 न तस्य विघ्नो जायेत प्रेतो याति पराङ्गतिम् ॥ ३३ ॥

29-33. Then one should place near the corpse images, O Târksya, make of darbha grass, and consecrated with the four Rikṣa mantras,

Purified gold should be used, and sacrifice performed with Rikṣa mantras, with the mantra "Pretâjayata," and with leaf-vessels.

Then the burning along with the images should be done, and the son, on the day of the offering of the rice-balls, should perform the pacificatory rites for him.

For warding off ills he should give a vessel full of sesamum, gold, silver, diamonds, and a bronze vessel filled with clarified butter, in order.

Who, after having thus performed the pacificatory ceremonies, does the burning,—no harm befalls him; and the departed goes to the supreme condition.

एषं पञ्चकदाहः स्यात्तद्विना केवलं दहेत् ।
 सती यदि भवेत्पत्नी तया सह विनिर्दहेत् ॥ ३४ ॥

34. This is for the Pañchaka burnings; in other cases he should burn it alone. If the wife is faithful, he may burn with her.

पतिव्रता यदा नारी भर्तुः प्रियहिते रता ।
 इच्छेत्सहैव गमनं तदा स्नानं समाचरेत् ॥ ३५ ॥
 कुङ्कुमाञ्जनसङ्कलनभूषणैर्भूषितां तनुम् ।
 दानं दद्याद् द्विजातिभ्यो बन्धुवर्ग्येभ्य एव च ॥ ३६ ॥
 गुरुं नमस्कृत्य तदा निर्गच्छेन्मन्दिराद्बहिः ।
 ततो देवालयं गत्वा भक्त्या तं प्रणमेद्धरिम् ॥ ३७ ॥
 समर्प्याभरणं तत्र श्रीफलं परिगृह्य च ।
 लज्जां मोहं परित्यज्य स्मशानभवनं व्रजेत् ॥ ३८ ॥
 तत्र सूर्यं नमस्कृत्य परिक्रम्य चित्तां तदा ।
 पुष्पशय्यां तदारोहेभिर्जिजाङ्खे स्वापयेत्पतिम् ॥ ३९ ॥
 सखिभ्यः श्रीफलं दद्याद्वाहमाणापयेत्ततः ।
 गङ्गास्नानसमञ्जात्वा शरीरं परिदाहयेत् ॥ ४० ॥

35-40. If the wife is faithful, and intent on her husband's welfare, and if she wishes to follow him, then she should bathe;

Adorn her body with saffron powder, collyrium and beautiful clothes and ornaments; make gifts to the twice-born and to the circle of relatives;

Bow to the preceptor ; come out of the house ; go to a temple and worship Hari with devotion :

Then, having dedicated her ornaments there and holding a cocoa-nut, and having put aside shyness and worldly delusions she should go to the burning-ground.

Having there bowed to the sun, and walked round the funeral pyre, she should ascend a bed of flowers and rest her husband on her lap,

And, giving the cocoanut to her friends, she should order the burning. The body should be burnt with the thought that this is equal to bathing in the Ganges.

न दहेद्भर्मिणी नारी शरीरं पतिना सह ।

जनयित्वा प्रसूतिं च बालं पोष्य सती भवेत् ॥ ४१ ॥

41. The pregnant woman should not burn her body with her husband's. Having been delivered of the child, and having nourished it, she may become "faithful."

नारी भर्तारमासाद्य शरीरं दहते यदि ।

अग्निर्दहति गात्राणि नैवात्मानं प्रपीडयेत् ॥ ४२ ॥

दहते भ्रायमानानां धातूनां च यथा मलाः ।

तथा नारी दहेत्पापं हुताग्नेः क्षम्यतोपमे ॥ ४३ ॥

दिव्यादौ सत्ययुक्तश्च शुद्धो धर्मयुतो नरः ।

यथा न दहते तप्तलोहपिण्डेन कर्हिचित् ॥ ४४ ॥

तथा सा पतिसंयुक्ता दहते न कदाचन ।

अन्तात्मात्मना भर्तुर्भूतैकत्वमागता ॥ ४५ ॥

42-45. When a woman burns her body with her husband's, the fire burns her limbs only, but does not afflict her soul.

Just as metals when smelted lose their impurity so also the woman burns away her sins in the fire that is like nectar.

Just as, in the ordeals, the truthful, pure and righteous man is not burnt, even by a ball of heated iron ;

Likewise she who has joined her husband is never burnt. Her inner soul becomes unified with that of her husband, by death.

यावच्चाक्षौ मृते पत्यौ स्त्री नात्मानं प्रदाहयेत् ।

तावच्च मुच्यते सा हि स्त्री शरीरात्कथञ्चन ॥ ४६ ॥

तस्मात्सर्वप्रयत्नेन स्वपतिं सेवयेत्सदा ।

कर्मणा मनसा वाचा मृते जीवति तद्गता ॥ ४७ ॥

46-47. The woman who does not burn herself in the fire, on her husband's death, is certainly never released from feminine bodies.

¹ This is interpreted to mean that she may now ascend a pyre in order to join her husband in the other world.

Therefore should every effort be made to serve the husband always, by actions, thought and speech, whether he be dead or living.

मृते भर्तरि या नारी समारोहेऽपुताशनम् ।
 साकृन्वती समा भूत्वा स्वर्गलोके महीयते ॥ ४८ ॥
 तत्र सा भर्तृपरमा स्तुयमानाप्सरोगणैः ।
 रमते पतिना सार्धं यावदिन्द्राश्चतुर्दश ॥ ४९ ॥
 मातृकं पैतृकं चैव यत्र सा च प्रदीयते ।
 कुलत्रयं पुनात्यत्र भर्तारं यानुगच्छति ॥ ५० ॥
 तिस्रः कोट्योर्ध्वकोटी च यानि रोमाणि मानुषे ।
 तावत्कालं वसेत्स्वर्गे पतिना सह मोदते ॥ ५१ ॥
 विमाने सूर्यसङ्क्रान्ते क्रीडते रमणेन सा ।
 यावदादित्यचन्द्रौ च भर्तृलोके चिरं वसेत् ॥ ५२ ॥

48-52. The woman who ascends the funeral pyre, when her husband is dead, becomes equal to Ārundhati,¹ and attains the heaven-world.

There she, with her husband as highest interest, praised by numbers of celestial damsels, rejoices with her husband as long as the fourteen Indras endure.

She who goes with her husband purifies three families—her mother's, her father's, and that into which she was given.

For as many periods as there are hairs on a man,—thirty-five millions,—she rejoices with her husband, dwelling in heaven.

She sports with her beloved in the celestial chariot; and dwells in her husband's world as long as the sun and moon endure.

पुनश्चिरायुः सा भूत्वा जायते विमले कुले ।
 पतिव्रता तु या नारी तमेव लभते पतिम् ॥ ५३ ॥
 या क्षणं दाहदुःखेन सुखमेतादृशं त्यजेत् ।
 सा मूढा जन्मपर्यन्तं दहते विरहाग्निना ॥ ५४ ॥
 तस्मात्पतिं शिवं ज्ञात्वा सह तेन दहेत्तनुम् ।
 यदि न स्यात्सती तार्क्ष्यं तमेवं प्रदहेत्तदा ॥ ५५ ॥

53-55. She is re-born in a stainless family, long-lived. The woman who is faithful obtains the same husband as before.

That fool who, on account of the momentary pain of burning, surrenders this happiness, is burned until the end of her life by the fire of separation.

Therefore, knowing the husband to be Śiva, she should burn her body with his. If she be not true, O Tārksya, then he must burn alone.

¹ The wife of Vasiṣṭha—a model wife.

अर्धे दग्धेऽथवा पूर्णे स्फोटयेत्तस्य मस्तकम् ।
 गृहस्थानां तु काष्ठेन यतीनां श्रोफलेन च ॥ ५६ ॥
 प्राप्तये पितृलोकानां भित्त्वा तदम्भारन्ध्रकम् ।
 आज्याहुतिं ततो दद्यान्मन्त्रेणानेन तत्सुतः ॥ ५७ ॥
 अस्मास्त्वमधिजातोऽसि त्वदयं जायतां पुनः ।
 असौ स्वर्गाय लोकाय स्वाहा ज्वलतु पावकः ॥ ५८ ॥
 एवमाज्याहुतिं दत्त्वा तिलमिश्रां समन्त्रकाम् ।
 रोदितव्यं ततो गाढं तेन तस्य सुखं भवेत् ॥ ५९ ॥

56-59. Whether half or wholly burnt, his skull should be split open, in the case of householders with a piece of wood, in that of ascetics with a cocoanut.

His son, so that he may attain the world of the forefathers, having split open the brahmarandra¹ should make an oblation of clarified butter with this mantra :

“Thou art born from him ;² may he be born again from you. He is an offering to the heaven-world. O Fire, blaze forth !”

Thus having made an oblation of clarified butter, with mantras and sesamum offerings, he should weep loudly, that he may become happy.

दाहादनन्तरं कार्यं स्त्रीभिः स्नानं ततः सुतैः ।
 तिलोदकं ततो दद्यान्नामगोत्रोपकल्पितम् ॥ ६० ॥
 प्राशयेन्निम्बपत्राणि मृतकस्य गुणान्वदेत् ।
 स्त्रीजनोऽप्रे गृहं गच्छेत्पृष्ठतो नरसञ्चयः ॥ ६१ ॥

60-61. When the burning is finished the women should bathe, then the sons, and offer water mixed with sesamum, in the name of the family.

He should eat the leaves of the nimba-tree and recount the virtues of the dead. They should walk home, the women in front and the men behind.

गृहे स्नानं पुनः कृत्वा गोप्रासं च प्रदापयेत् ।
 पत्रावल्यां च भुञ्जीयाद्गृहात् नैव भक्षयेत् ॥ ६२ ॥

62. Having bathed again at home, he should give food to a cow and eat from a leaf-plate —but not any food already in the house.

मृतकस्थानमालिप्य दक्षिणाभिमुखं ततः ।
 द्वादशाहकपर्यन्तं दीपं कुर्यादहर्निशम् ॥ ६३ ॥

63. Having cleaned the place of death with cow-dung, he should keep a lamp burning there, turned to the south, up to the twelfth day.

¹ An opening at the top of the head.

² The funeral pyre is lighted from the sacred household fire.

सूर्यस्तमागते तार्क्ष्यं श्मशाने वा चतुष्पथे ।
 दुग्धं च मृण्मये पात्रे तोयं दद्याद्दिनत्रयम् ॥ ६४ ॥
 अपक्वमृण्मयं पात्रं क्षीरनीरप्रपूरितम् ।
 काष्ठत्रयं शुचैर्बद्धं धृत्वा मन्त्रं पठेदिमम् ॥ ६५ ॥
 श्मशानानलदग्धोऽसि परित्यक्तोऽसि बान्धवैः ।
 इदं नीरमिदं क्षीरमत्र स्नाहि इदं पिब ॥ ६६ ॥

64-66. For three days, at sunset, (O Tārksya, he should offer, at the cross-roads or on the burning-ground, milk and water in an earthen pot.

Holding the unbaked earthen pot, filled with milk and water, bound with three sticks, he should repeat this mantra :

“Thou hast been burned with the fires of the burning-ground. Thou hast been forsaken by relatives. Here is milk and here water ; bathe and drink !”

चतुर्थे सञ्चयः कार्यः साग्निकैश्च निरग्निकैः ।
 तृतीयेऽह्नि द्वितीये वा कर्तव्यश्चाविरोधतः ॥ ६७ ॥

67. On the fourth day the collection¹ should be made, by those who maintain household fires, and by those who do not. If there is nothing to prevent, on the second or the third day he should do as follows :

गत्वा श्मशानभूमिं च स्नानं कृत्वा शुचिर्भवेत् ।
 ऊर्णासूत्रं वेष्टयित्वा पथित्रीं परिधाय च ॥ ६८ ॥
 दद्यात् श्मशानवासिभ्यस्ततो माषबलिं सुतः ।
 यमाय त्वेति मन्त्रेण तिस्रः कुर्यात्परिक्रमाः ॥ ६९ ॥
 ततो दुग्धेन सम्भ्युक्ष्य चितास्थानं खगेभ्वर ।
 जलेन सेचयेत्पश्चादुद्धरेदक्षिवृन्दकम् ॥ ७० ॥
 कृत्वा पलाशपत्रेषु क्षालयेद्दुग्धवारिभिः ।
 संस्थाप्य मृण्मये पात्रे श्राद्धं कुर्याद्यथा विधि ॥ ७१ ॥
 त्रिकोणं स्थण्डिलं कृत्वा गोमयेनोपलेपितम् ।
 दक्षिणामिमुखो दिक्षु दद्यात्पिण्डत्रयं त्रिषु ॥ ७२ ॥
 पुञ्जीकृत्य चितामसं तत्र धृत्वा त्रिपादुकाम् ।
 स्थापयेत्तत्र सजलमनाच्छाद्यमुखं घटम् ॥ ७३ ॥
 ततस्तण्डुलपाकेन दधिघृतसमन्वितम् ।
 बलिं प्रेताय सजलं दद्यान्मिष्टं यथाविधि ॥ ७४ ॥
 पदानि दशपञ्चैव चोत्तरस्यां दिशि ब्रजेत् ।
 गतं विधाय तत्राग्निपात्रं संस्थापयेत्खग ॥ ७५ ॥

¹ Of the bones.

तस्योपरि ततो वचात्पिण्डं दाहार्तिनाशनम् ।
 गर्तादुद्धृत्य तत्पात्रं नीत्वा गच्छेज्जलाशयम् ॥ ७६ ॥
 तत्र प्रक्षालयेद्दुग्धज्जलादक्षि पुनः पुनः ।
 चर्चयेच्चन्दनेनाथ कुङ्कुमेन विशोषतः ॥ ७७ ॥
 धृत्वा सम्युटके तानि कृत्वा च हृदि मत्तके ।
 परिक्रम्य नमस्कृत्य गङ्गामध्ये विनिःक्षिपेत् ॥ ७८ ॥

68-78. Having gone to the burning-ground, having bathed and become pure, having put on a woollen garment, and wearing the sacred ring,¹

The son should make the grain oblation to the denizens of the burning-ground, and walk round three times, repeating the mantra beginning with "Yamāyatva."

Then having sprinkled milk over the place of the funeral pyre, O Lord of Birds, he should sprinkle water, and begin to pick up the heap of bones.

Having placed them on palasha leaves, he should sprinkle them with milk and water, and, having put them into an earthen pot, perform Śrāddha as prescribed.

Having prepared a triangular plot of ground, and cleansed it with cow-dung, he, facing south, should offer three rice-balls, in the three directions.

Having collected the ashes from the pyre, taking a three-legged stool he should place on it a jar with mouth uncovered, containing water.

Then he should make, for the departed, an oblation of cooked rice with curds and clarified butter, water and sweetmeats, as prescribed.

He should take fifteen steps in the northerly direction and, digging a hole there, place in it, O Bird, the jar of bones.

Then he should offer over it a rice-ball, which destroys the pain of burning, and, taking the vessel from the hole, carry it to a tank of water.

Then he should several times sprinkle the bones with water and milk, and worship them well, with sandal-paste and saffron.

Having put them into a leaf-box, touched with it his heart and head and walked round it saluting it, he should drop it into the middle of the Ganges.

अन्तर्दशाहं यस्यास्मि गङ्गातोये निमज्जति ।
 न तस्य पुनरावृत्तिर्ब्रह्मलोकात्कदाचन ॥ ७९ ॥
 यावदक्षि मनुष्यस्य गङ्गातोयेषु तिष्ठति ।
 तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ८० ॥

¹ A finger-ring of kusha grass, put on the third finger of right hand,

गङ्गाजलोर्मि संस्पृश्य मृतकं पवनो यदा ।
 स्पृशते पातकं तस्य सद्य एव विनश्यति ॥ ८१ ॥
 आराध्य तपसोप्रेय गङ्गादेवीं भगीरथः ।
 उद्धारार्थं पूर्वजानामानयद्ब्रह्मलोकतः ॥ ८२ ॥
 त्रिषु लोकेषु विख्यातं गङ्गायाः पावनं यशः ।
 या पुत्रान्सगरस्यैतान्मस्त्राव्याननयद्विभम् ॥ ८३ ॥
 पूर्वं वयसि पापानि ये कृत्वा मानवा मृताः ।
 गङ्गायामक्षिपतनात्स्वर्गलोकं प्रयान्ति ते ॥ ८४ ॥

79-84. He whose bones sink in the water of the Ganges within ten days, never returns from the world of Brahmā.

As long as a man's bones float on the water of the Ganges,—for so many thousands of years he remains in the heaven-world.

When the wind which has touched the waves of the Ganges touches the dead, his sin is at once destroyed.

Having worshipped, with great austerities, the divine Ganges, for the uplifting of his forefathers, Bhagiratha¹ brought her down from the world of Brahmā.

In the three worlds is celebrated the purifying fame of the Ganges, who led to heaven the sons of Sagara² who had been reduced to ashes.

Those men who die after committing sins attain the heaven-world by their bones falling into the Ganges.

कश्चिद्व्याधो महारण्ये सर्वप्राणिविहिंसकः ।
 सिंहेन निहता यावत्प्रयाति नरकालये ॥ ८५ ॥
 तद्यत्काकेन तस्यासि गङ्गायां पातितं तदा ।
 दिव्यं विमानमाख्या स गतो देवमन्दिरम् ॥ ८६ ॥

85-86. There was a certain hunter, a destroyer of all sorts of creatures who, killed by a lion in a great forest, went to the place called hell.

When his bones were dropped into the Ganges by a crow he ascended the divine chariot and went to the abode of the Shining Ones.

अतः स्वमेव सत्पुत्रो गङ्गायामसि पातयेत् ।
 अस्त्रिसंख्यनादूर्ध्वं दशगात्रं समाचरेत् ॥ ८७ ॥

87. Hence the good son should himself drop the bones in the Ganges. After the bones are collected he should perform the ten-days' ceremonies.

¹ A great king who is said to have brought down the Ganges from heaven to earth.

² There is a legend to the effect that the 60,000 sons of Sagara were reduced to ashes by Viṣṇu, and that they, the ancestors of Bhṛigu, were released and purified by him in the Ganges.

अथ कश्चिद्विशेषो वा वने चौरभये मृतः ।
 न लब्धस्तस्य देहस्य छद्मगुण्यदिने तदा ॥ ८८ ॥
 दर्भेपुच्छलकं कृत्वा पूर्ववत्केवलं दहेत् ।
 तस्य भस्म समादाय गङ्गातोये विनिक्षिपेत् ॥ ८९ ॥
 दशगन्नादिकं कर्म तद्दिनादेव कारयेत् ।
 स एव दिवसो ग्राह्यः श्राद्धे सावत्सर्यदिके ॥ ९० ॥

88-90. Now, if anybody meets his death in an uninhabited place, or in a wood, or from dangerous thieves, and if his body is not found, then, on the day this is heard of—

Having made an effigy of darbha grass, one should burn it alone, as explained above, and then collect its ashes and drop them into the water of the Ganges,

And from the same day the ten-days' ceremonies should be performed and that date should be noted, for the performance of the annual Śrāddha.

पूर्णे गर्भे मृता नारी विदार्य जठरं तदा ।
 बालं निष्कास्य निक्षिप्य भूमौ तामेव दाहयेत् ॥ ९१ ॥

91. If a woman dies in the fulness of pregnancy, her womb should be cut open, and the child drawn out and placed on the ground, and she alone be burned.

गङ्गातीरे मृतं बालं गङ्गायामेव पातयेत् ।
 अन्यदेशे क्षिपेद् भूमौ सप्तविंशति मासजम् ॥ ९२ ॥
 अतः परं दहेत्तस्य गङ्गायामस्थि निःक्षिपेत् ।
 जलकुम्भश्च दातव्यं बालानामेव भोजनम् ॥ ९३ ॥

92-93. If a child dies on the bank of the Ganges, it should simply be thrown into the Ganges; if in another place, it should be buried in the ground, up to twenty-seven months old.

Older than that it should be burned and its bones strewn on the Ganges. A gift of a water-pot should be made, and food should be given to children.

गर्भे नष्टे क्रिया नास्ति दुग्धं दैयं मृते शिशौ ।
 घटं च पायसं भोज्यं दद्याद् बालविपत्तिषु ॥ ९४ ॥
 कुमारे च मृते बालान्कुमारानेव भोजयेत् ।
 सवालान्भोजयेद्विप्रान्यौगण्डे सव्रजे मृते ॥ ९५ ॥
 मृतश्च पञ्चमादूर्ध्वमव्रतः सव्रतोऽपि वा ।
 पायसेन गुडेनापि पिण्डान्दद्याद्दशक्रमात् ॥ ९६ ॥
 एकादशं द्वादशं च वृषोत्सर्गविधिं विना ।
 महादानं विहीनं च पौगण्डे कृत्यमाचरेत् ॥ ९७ ॥

जीवमाने च पितरि न पौगण्डे सपिण्डनम् ।
अतस्तस्य द्वादशाहान्येकोद्दिष्टं समाचरेत् ॥ ९८ ॥

94-98. If the embryo perishes, there are no rites. If an infant dies, one should give milk. If a child dies, then one should offer a jar, milk-porridge and eatables.

If a youth dies, one should have young children fed. If a youth who has taken the vow dies, one should have Brahmīns, along with children, fed.

When one who has passed five years dies, whether vowed or not, one should offer ten rice-balls, along with milk-food and lumps of sugar.

On the eleventh and twelfth days one should perform the ceremonies for a youth, but without the rites of releasing a bull and of the great gift.

If the father is living, there is not joint rite for the youth, but on the twelfth day one should perform the ceremony for him alone.

स्त्रीशूद्राणां विवाहस्तु व्रतस्थाने प्रकीर्तितः ।
व्रतात्पाक्सर्ववर्णानां वयस्तुल्या क्रिया भवेत् ॥ ९९ ॥

99. Marriage, with women and Śūdras, is declared to take the place of vows. Previous to the taking of vows, with all the castes, rites are done according to age.

स्वल्पात्कर्म प्रसङ्गाच्च स्वल्पद्विषयबन्धनात् ।
स्वल्पे वयसि देहे च क्रियां स्वल्पामपीच्छति ॥ १०० ॥

100. He who is little attached to action, who is little bound by sense-objects, and he who is young in age of body, requires but scanty rites.

किशोरे तरुणे कुर्याच्छय्यावृषमखादिकम् ।
पददानं महादानं गोदानमपि दापयेत् ॥ १०१ ॥

101. In boyhood and in youth the cot, the bull and other sacrifices should be performed ; and the gifts of land, the great gift and the gift of a cow should be made.

यतीनां चैव सर्वेषां न दाहो नोदकक्रिया ।
दशगान्नादिकं तेषां न कर्तव्यं सुतादिभिः ॥ १०२ ॥
दण्डग्रहणमात्रेण नरो नारायणा भवेत् ।
त्रिदण्डग्रहणात्तेषां प्रेतत्वं नैव जायते ॥ १०३ ॥
ज्ञानिनस्तु सदा मुक्ताः स्वरूपानुभवेन हि ।
अतस्ते तु प्रदत्तानां पिण्डानां नैव कारुक्षिकाः ॥ १०४ ॥
तस्मात्पिण्डादिकं तेषां नैव नोदकमाचरेत् ।
तीर्थभ्रातृं गयाभ्रातृं पितृभक्त्या समाचरेत् ॥ १०५ ॥

हंसं परमहंसं च कुटीचकनहृदको ।

पतान्सन्ध्यासिगस्तास्यं पृथिव्यां स्थापयेन्मुतान् ॥ १०६ ॥

गङ्गादीनामभावे हि पृथिव्यां स्थापनं स्मृतम् ।

यत्र सन्ति महानद्यस्तदा तास्वेव निक्षिपेत् ॥ १०७ ॥

102-107. With all ascetics there is no burning, no water rites ; and the ten-days' ceremonies should not be performed for them by their sons.

A man, by the mere holding of the staff, becomes Nārāyaṇa¹ ; because of carrying the three-fold staff they never go into the condition of the departed.

Those who *know* are always free, by realisation of their own true nature, hence they do not expect rice-balls to be given.

Therefore rice-balls and water should not be offered to them, but one should perform the annual Śrāddha at the sacred waters, and Śrāddha at Gayā, with devotion to the forefathers.

The Haṇsa, Paramahaṇsa, Kutichaka, Bahūdaka ; these are Sannyāsins,² O Tārksya, and when dead, they must be buried in the ground.

If the Ganges, or other, is not available, it is declared that they should be buried in the ground. Where great rivers exist, they should be thrown into them.

इति श्री गरुडपुराणे
दादास्त्रिसन्ध्यकर्मलक्षणं नाम
दशमोऽध्यायः ॥ १० ॥

¹ Viṣṇu.

² These names are given to advanced stages of human development.

CHAPTER XI.

An Account of the Ten-Days' Ceremonies.

गरुड उवाच ।

दशगात्रविधिं ब्रूहि कृते किं सुकृतं भवेत् ।

पुत्राभावे तु कः कुर्यादिति मे वद केशव ॥ १ ॥

1. Garuḍa said : Tell me, O Keśava, what good results follow from the performance of the ten-days' rite, and who should perform it if there is no son.

श्री भगवानुवाच ।

शृणु तार्ष्य प्रवक्ष्यामि दशगात्रविधिं तव ।

यद्विधाय च सत्पुत्रो मुच्यते पैतृकाद्विनात् ॥ २ ॥

2. The Blessed Lord said : Listen, O Tārksya, and I will tell you about the ten-days' ceremony ; having done which, a good son is released from the hereditary debt.

पुत्रः शोकं परित्यज्य धृतिमास्थाय सात्विकीम् ।

पितुः पिण्डादिकं कुर्यादधुपातं न कारयेत् ॥ ३ ॥

ऋं प्माभ्रु बान्धवैर्मुक्तं प्रेतो भुङ्क्ते यतोऽवशः ।

अतो न रोदितव्यं हि तदा शोकाभिरर्थकात् ॥ ४ ॥

यदि वर्षसहस्राणि शोचतेऽहर्निशभरः ।

तथापि नैव निधनं गतो हृष्येत कर्हिचित् ॥ ५ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्यं न शोकं कारयेद् बुधः ॥ ६ ॥

न हि कश्चिदुपायोऽस्ति दैवो वा मानुषोऽपि वा ।

यो हि मृत्युवशं प्राप्तो जन्तुः पुनरिदाम्रजेत् ॥ ७ ॥

अवश्यं भाविभावानां प्रतीकारो भवेद्यदि ।

तदा दुःखैर्न युज्येरन्नलरामयुधिष्ठिराः ॥ ८ ॥

3-8. The son, taking calm courage, should offer rice-balls to the father, refraining from tears,

Because the departed has inevitably to drink the bitter tears let fall by his relatives, and they should not weep when sorrow is useless.

Although there be sorrowing day and night for thousands of years, the man who is dead may never be seen.

Death is certain for those who are born, and birth is certain for the dead. This is inevitable, and therefore a wise man should not grieve over it.

There is no way out, either human or divine; the being who has come under the sway of death must be born again here.

If there were a way of averting the inevitable, then Nala, Rāma and Yudishṭhira would not have experienced miseries.

नायमत्यन्तसंवासः कस्यचित्केनचित्सह ।
अपि स्वप्नशरीरेण किमुतान्यैः पृथक्जनैः ॥ ९ ॥
यथा हि पथिकः कश्चिच्छायामाश्रित्य विश्रमेत् ।
विश्रम्य च पुनर्गच्छेत्तद्वद्भूतसमागमः ॥ १० ॥
यत्प्रातः संस्कृतं भोज्यं सायन्तश्च विनश्यति ।
तदन्नरससम्पुष्टे काये का नाम नित्यता ॥ ११ ॥

9-11. Nobody should form an excessive attachment to anybody; the body is only a dream, what then of other persons' ?

As a traveller, resorting to some shady place, rests awhile and then departs again; so is the coming together of beings.

The good things eaten in the morning are destroyed by evening; how can there be permanence in a body which is sustained by these foods ?

भेषज्यमेतद्दुःखस्य विचारं परिचिन्त्य च ।
अज्ञानप्रभवं शोकं त्यक्त्वा कुर्यात्क्रियां सुतः ॥ १२ ॥
पुत्राभावे वधूः कुर्याद्भार्याभावे च सोदरः ।
शिष्यो वा ब्राह्मणस्थैव सपिण्डो वा समाचरेत् ॥ १३ ॥
ज्येष्ठस्य वा कनिष्ठस्य भ्रातुः पुत्रैश्च पौत्रकैः ।
दशगात्रादिकं कार्यं पुत्रहीने नरे खग ॥ १४ ॥
भ्रातृणामेकजातानामेकश्चेत्पुत्रवान् भवेत् ।
सर्वे ते तेन पुत्रेण पुत्रिणा मनुरब्रवीत् ॥ १५ ॥
पत्न्यश्च बह्व्य एकस्य चैका पुत्रवती भवेत् ।
सर्वास्ताः पुत्रवत्यः स्युस्तेनैकेन सुतेन हि ॥ १६ ॥
सर्वेषां पुत्रहीनानां मित्रः पिण्डं प्रदापयेत् ।
क्रियालोपो न कर्तव्यः सर्वाभावे पुरोहितः ॥ १७ ॥

12-17. Having considered this, which removes misery, and given up sorrow arising from ignorance, the son should perform the rites.

If there is no son the wife should perform them, and if no wife the brother; or a Brāhmin's pupil or a proper kinsman should perform them.

The ten-days' ceremonies, for the man who has no son, should be performed by the sons or grandsons of his younger or his elder brother, O Bird;

Manu declared that if, of brothers of the same father, only one has a son, they are all considered, on account of that son, to have a son.

If a man has several wives, but only one of them has a son, all of them have a son, on account of that son.

For all who have no sons a friend may offer the rice-balls. The rites most not be neglected. If there is nobody else, the family priest may do them.

स्त्री वाऽथ पुरुषः कश्चिदिष्टस्य कुर्वते क्रियाम् ।

अनाथप्रेतसंस्कारात्कोटियज्ञफलं लभेत् ॥ १८ ॥

18. A man or a woman who performs the rites for a friend, by this sacrament for the helpless departed, obtains the fruit of tens of millions of sacrifices.

पितुः पुत्रेण कर्तव्यं दशगात्रादिकं खग ।

मृते ज्येष्ठेऽप्यतिस्नेहात् कुर्वीत पिता सुते ॥ १९ ॥

बहवोऽपि यदा पुत्रा विधिमेकः समाचरेत् ।

दशगात्रं सपिण्डत्वं श्राद्धान्यन्यानि षोडश ॥ २० ॥

एकेनैव तु कार्याणि संविभक्तघनेष्वपि ।

विभक्तैस्तु पृथक्कार्यं श्राद्धं सांवत्सरादिकम् ॥ २१ ॥

19-21. The ten-days' ceremony for the father should be performed by the son, O Bird. Even if the eldest son dies, the father should not, through excessive affection, perform it.

Although there be many sons, only one shall perform the ten-days' ceremony, the rice-ball offerings, and the other sixteen Śrāddhas,—

Only by one these ceremonies, even if the wealth has been divided. But the annual Śrāddha should be performed severally if the wealth has been divided.

तस्माज्ज्येष्ठः सुतो भक्त्या दशगात्रं समाचरेत् ।

एकभोजी भूमिशायी भूत्वा ब्रह्मपरः शुचिः ॥ २२ ॥

सप्तवारं परिक्रम्य धरणीं यत्फलं लभेत् ।

क्रियां कृत्वा पितुर्मातुस्तत्फलं लभते सुतः ॥ २३ ॥

आरभ्य दशगात्रं च यावद्वै वार्षिकं भवेत् ।

तावत्पुत्रः क्रियां कुर्वन् गयाश्राद्धफलं लभेत् ॥ २४ ॥

22-24. Therefore should the eldest son perform with devotion the ten-days' ceremony,¹ eating one meal, sleeping on the ground, devoted to Brāhman,² and pure.

The son obtains such fruit from the performance of the rite for the father and mother, as is obtained by going round the shrines seven times.

1 One each day.

2 Celibate.

The son who performs the rites for one year, beginning with the ten-days' ceremony, obtains such fruit as is acquired by performing the Śrāddha at Gayā.

कूपे तद्गङ्गे वारामे तीर्थे देवालयेऽपि वा ।
 गत्वा मध्यमयामे तु स्नानं कुर्यादमन्त्रकम् ॥ २५ ॥
 शुचिर्भूत्वा वृक्षमूले दक्षिणाभिमुखः स्थितः ।
 कुर्याच्च वेदिकां तत्र गोमयेऽक्षोपलियताम् ॥ २६ ॥
 तस्यां पथे दर्भमयं स्थापयेत्कौशिकं द्विजम् ।
 तं पाद्यादिभिरभ्यर्च्य प्रणमेदतस्सीति च ॥ २७ ॥
 तदग्रे च ततो दस्वा पिण्डार्थं कौशमासनम् ।
 तस्योपरि ततः पिण्डं नामगोत्रोपकल्पितम् ॥ २८ ॥
 दद्यात्तण्डुलपाकेन यवपिण्डेन वा सुतः ।
 उसीरं चन्दनं भृङ्गराजपुष्पं निवेदयेत् ॥
 धूपं दीपं च नैवेद्यं मुखवासं च दक्षिणाम् ॥ २९ ॥
 काकाक्षं पयसोः पात्रे वर्धमानजलाञ्जलीन् ।
 प्रेतायामुकनाम्ने च महत्समुपसिष्ठतु ॥ ३० ॥

25-30. Having gone to a well or a tank, in a garden, at a sacred bathing-place, or in a temple, between nine and twelve noon, he should bathe without reciting mantras.

Being purified, seated facing southward at the root of a tree, he should make an altar¹ there, cleansed with cow-dung.

He should place on it, over leaves, a twice-born² made of darbha and kuśa grasses, and having worshipped it with water for the feet and other things, should bow to it, saying the "Atasi."

Then having spread kuśa grass in front of it, as a seat for the rice-ball, and having placed upon it a ball prepared in the family-name of the departed,—

Made of cooked rice or of barley meal,—the son should make the offering. He should dedicate Uśīra-root, sandal paste, the flowers of the Bhṛīṅgarāja, incense, a lamp, eatables, mouth-perfumes and presents.

Crow-food, milk and water, and handfuls of castor-oil in a pot : "May all this, that has been given by me to the departed in his earthly name, persist."

अन्नं वस्त्रं जलं द्रव्यमन्यद्वा दीयते च यत् ।
 प्रेतशब्देन यद्वत्तं मृतस्यानन्त्यदायकम् ॥ ३१ ॥

1 A square flat mound a few inches high.

2 A rough image, symbolical of the deceased twice-born person.

तस्मादादिदिनादूर्ध्वं प्राक्सपिण्डीविधानतः ।

योषितः पुरुषस्यापि प्रेतशब्दं समुच्चेत् ॥ ३२ ॥

31-32. Food, cloths, water, wealth or other things, if given in the name of the departed, confer eternity upon the dead.

Therefore, from the first day onwards, one should pronounce the name of the departed woman or man, in accordance with the sapiṇḍa rite.

प्रथमेऽहनि यत्पिण्डं दीयते विधिपूर्वकम् ।

तैर्नैव विधिवाक्येन नवपिण्डान्प्रदापयेत् ॥ ३३ ॥

33. In the same way that on the first day a rice-ball is given as prescribed, so should the nine rice-balls be given.

नवमे दिवसे चैव सपिण्डैः सकलैर्जनैः ।

तैलाभ्यङ्गः प्रकर्तव्यो मृतकस्वर्गकाम्यया ॥ ३४ ॥

बहिः ज्ञात्वा गृहीत्वा च दूर्वालाजसमन्विताः ।

अप्रतः प्रमदां कृत्वा समागच्छेन्मृतालयम् ॥ ३५ ॥

दूर्वाषट्कुलवृद्धिस्ते लाजा इव विकासता ।

एवमुक्त्वा त्यजेद्देहे लाजान्दूर्वा समन्वितान् ॥ ३६ ॥

34-36. On the ninth day all the authorised kinsmen at the proper time should besmear themselves with oil, wishing the dead to reach heaven.

Having bathed in the open, taking with them panic grass and parched grain, and having the women go in front, they should proceed to the place of the dead,

And say : " May his family increase like the panic grass, and radiate like the parched grain," and then leave in the house the mixed panic grass and grain.

दशमेऽहनि मासेन पिण्डं दद्यात्सगेश्वर ।

माषेण तन्निषेधाद्वा कलौ न पलपैतृकम् ॥ ३७ ॥

दशमे दिवसे क्षीरं बान्धवानां समुण्डनम् ।

क्रियाकर्तुः सुतस्यापि पुनमुण्डनमाचरेत् ॥ ३८ ॥

37-38. On the tenth day a ball of flesh should be given, O Lord of Birds, or a ball of māṣa, since flesh is forbidden in the Kali Yuga at the ceremony for the forefathers.

On the tenth day he should shave, as also should the other relatives. The son who performs the ceremony must again have a complete shave.

मिष्टान्नं भोजयेदेकं दिनेषु दशसु द्विजम् ।

प्रार्थयेत्येतमुक्तिं च हरिण्यात्वा कृताञ्जलिः ॥ ३९ ॥

39. During the ten days he should feed a twice-born with seasoned foods. Having meditated upon Hari, he should, with hands together, pray for the release of the departed.

अतस्तीपुण्यसङ्क्रान्तिं पीतवाससमच्युतम् ।

ये नमस्यन्ति गोविन्दं न तेषां विद्यते भयम् ॥ ४० ॥

40. There is no reason for fear for those who bow to Govinda, the Eternal, clad in yellow robes, as beautiful as the atasi flower.

अनादिनिधनो देवः शङ्खचक्रगदाधरः ।

अक्षयः पुण्डरीकाक्ष प्रेतमोक्षप्रदो भव ॥ ४१ ॥

इति सम्प्रार्थनामन्त्रं श्राद्धान्ते प्रत्यहं पठेत् ।

ज्ञात्वा गत्वा गृहे दत्त्वा गोम्रासं भोजनं खरेत् ॥ ४२ ॥

41-42. "O Beginningless and Endless Deva, O Bearer of the conch, discus and mace, Indestructible, Lotus-eyed, be Thou the giver of release to the departed."

Every day at the conclusion of the Śrāddha he should prayerfully repeat this incantation. Having bathed, gone home, and given food to the cow, he may eat.

इति श्रीगण्डपुराणे सारोद्दारे दशगात्रविधिनिरूपणं नामैकादशोऽध्यायः ॥ ११ ॥

CHAPTER XII.

An Account of the Eleventh-day Rite.

गरुड उवाच ।

एकादशदिनस्यापि विधिं ब्रूहि सुरेश्वर ।

वृषोत्सर्गविधानं च वद मे जगदीश्वर ॥ १ ॥

1. Garuḍa said : O Lord of the Holy Ones, tell me about the eleventh-day rite also, and, O Ruler of the universe, explain the ceremony of the dedication of the bull.

श्री भगवानुवाच ।

एकादशेऽहिं गन्तव्यं प्रातरेव जलाशये ।

भौर्वदेहिक्त्रियाः सर्वाः करणीयाः प्रयत्नतः ॥ २ ॥

2. The Blessed Lord said : In the early morning on the eleventh day one should go to a water-reservoir, and perform diligently all the funeral ceremonies.

निमन्त्रयेद् ब्राह्मणांश्च वेदशास्त्रपरायणान् ।

प्रार्थयेत्प्रेतमुक्तिं च नमस्कृत्य कृताञ्जलिः ॥ ३ ॥

3. He should invite Brahmins, well-read in Vedas and Śāstras, and bowing their heads, with hands folded together, pray for the release of the departed.

स्नानसन्ध्यादिकं कृत्वा ह्याचार्योऽपि शुचिर्भवेत् ।

विधानं विधिवत्कुर्यादेकादशदिनोचितम् ॥ ४ ॥

4. Even a preceptor should become purified by bathing, and performing the *Sandhyā* and other ceremonies¹; one should do the eleventh-day ceremony, as prescribed.

अमन्त्रं कारयेच्छ्राद्धं दशाहं नामगोत्रतः ।

एकादशेऽहिं प्रेतस्य दद्यात्पिण्डं समन्त्रकम् ॥ ५ ॥

5. One should perform the tenth-day Śrāddha in the family name, without mantras; and on the eleventh day, offer a rice-ball to the departed, with mantras.

सौवर्णं कारयेद्विष्णुं ब्रह्माणं रौप्यकं तथा ।

रुद्रस्ताम्रमयः कार्यो यमोलोहमयः खग ॥ ६ ॥

पश्चिमे विष्णुकलशं गङ्गोदकसमन्वितम् ।

तस्योपरि न्यसेद्विष्णुं पीतवस्त्रेण वेष्टितम् ॥ ७ ॥

पूर्वं तु ब्रह्मकलशं क्षीरोदकसमन्वितम् ।

ब्रह्माणं स्थापयेत्तत्र श्वेतवस्त्रेण वेष्टितम् ॥ ८ ॥

¹ For an account of these ceremonies, see the *Daily Practice of the Hindus* by Mr. Sris Chandra Vasu, Panini Office, Allahabad.

उत्तरस्यां कर्तुं पुरितं मधुसर्पिषा ।
 श्रीकृष्णं स्थापयेत्तत्र रक्तवस्त्रेण वेष्टितम् ॥ ९ ॥
 दक्षिणस्यां यमघटमिन्द्रोदकसमन्वितम् ।
 कृष्णवस्त्रेण संवेष्ट्य तस्योपरि यमं न्यसेत् ॥ १० ॥

6-10. One should make a golden image of Viṣṇu, a silver one of Brahmā, a copper one of Rudra, and an iron one of Yama, O Bird.

To the west there should be a pot filled with Ganges water for Viṣṇu; and upon it one should place Viṣṇu, clad in yellow robes.

To the east there should be a pot of milk and water for Brahmā; and there one should place Brahmā, clad in white robes.

To the north there should be a pot of honey and clarified butter for Rudra, and there one should place Rudra, clad in red robes.

To the south there should be a pot of rain-water for Yama; and upon it one should place Yama, clad in black robes.

मध्ये तु मण्डलं कृत्वा स्थापयेत्कौशिकं सुतः ।
 दक्षिणामिमुखो भूत्वापसव्येन च तर्पयेत् ॥ ११ ॥
 विष्णुं विधिं शिवं धर्मं वेदमन्त्रैश्च तर्पयेत् ।
 होमं कृत्वाचरेत्पश्चाच्छ्रद्धं दशघटादिकम् ॥ १२ ॥
 गोदानं च ततो दद्यात्पितृणां तारणाय वै ।
 गौरेषाहि मया दत्ता प्रीतये तेऽस्तु माधव ॥ १३ ॥

11-13. The son, having made a circle in the middle, and placed therein kuśa-grass, facing southward, with the sacred thread over the right shoulder¹, should make the water-offering.

He should make water-offering, with Vaidic mantras, to Viṣṇu, to the creator², to Śiva and to Justice,³ perform the offering to the fire and then the eleventh-day Śrāddha,

And he should next make a gift of a cow for the helping along of his forefathers: "this cow is given by me. May it please Thee, O Mādhava."

उपभुक्तं तु तस्यासीद्वस्त्रभूषणवाहनम् ।
 घृतपूर्णं कांस्यपात्रं सप्तधान्यं तदीप्सितम् ॥ १४ ॥
 तिलाद्यष्टमहादानमन्तकालेन चेत्कृतम् ।
 शय्यासमीपे धृत्वैतद्दानं तस्याः प्रदापयेत् ॥ १५ ॥

¹ It is usually worn over the left shoulder under the right arm, for this ceremony he must change it.

² Brahmā.

³ Dharma or Yama.

12-15. His clothes, his ornaments, his conveyances,—these, which he has used,—a brass vessel filled with clarified butter, the seven grains which he liked,

Sesamum and the rest, the eight great gifts : if one does not offer these in his last days, they should be brought to his bedside and he should have them given.

प्रक्षाल्य विप्रचरणौ पूजयेदम्बरादिभिः ॥

सिद्धाच्च तस्य दातव्यं मोदकापूपकाः पयः ॥ १६ ॥

16. Having washed the feet of a Brāhmin he should honour him with cloths and other things, and give him cooked food, sweetmeats, flour-cakes and milk.

स्नापयेत्पुरुषं हैमं शय्योपरि तदा सुतः ।

पूजयित्वा प्रदातव्या मृतशय्या यथेदिता ॥ १७ ॥

प्रेतस्य प्रतिमायुक्ता सर्वोपकरणैर्वृता ।

प्रेतशय्या मया ह्येषा नुभ्यं विप्र निवेदिता ॥ १८ ॥

इत्याचार्याय दातव्या ब्राह्मणाय कुटुम्बिने ।

ततः प्रदक्षिणीकृत्य प्रणिपत्य विसर्जयेत् ॥ १९ ॥

17-19. Then the son should place upon the bed a golden image, and having worshiped it, give the bed as prescribed, for the sake of the dead.

“This bed is given by me to you, O Brāhmin, for the sake of the departed, with the image of the departed, and the other things.”

With these words it should be given to a Brāhmin preceptor who has a family ; so going round him he should salute him and present it.

एवं शय्या प्रदानेन श्राद्धेन नवकादिना ।

वृषोत्सर्गविधानेन प्रेतो याति पराङ्गतिम् ॥ २० ॥

20. By this gift of the bed, and by the Śrāddhas of the ninth and other days, and by the right of the dedication of a bull, the departed goes to the highest condition.

एकादशेऽह्नि विधिना वृषोत्सर्गं समाचरेत् ।

हीनाङ्गं रोगिणं बालं त्यक्त्वा कुर्यात्सलक्षणम् ॥ २१ ॥

रक्ताक्षः पिङ्गलो यस्तु रक्तः शृङ्गं गले खुरे ।

इवेतोदरः कृष्णपृष्ठो ब्राह्मणस्य विधीयते ॥ २२ ॥

सुक्षिग्धवर्णो यो रक्तः क्षत्रियस्य विधीयते ।

पीतवर्णश्च वैश्यस्य कृष्णः शूद्रस्य शस्यते ॥ २३ ॥

यस्तु सर्वाङ्गपिङ्गः स्याच्छुभः पुच्छे पदेषु च ।

सपिङ्गो वृष इत्याहुः पितॄणां प्रीतिवर्धनः ॥ २४ ॥

वरणास्तु मुखं पुच्छं यस्य इवेतानि गोपतेः ।

लाक्षारससवर्णो यः स नील इति कीर्तितः ॥ २५ ॥

लोहितो यस्तु वर्णेन मुखे पुच्छे च पाण्डुरः ।
 पिङ्गः खुरविषाणाभ्यां रक्तनीलो निगद्यते ॥ २६ ॥
 सर्वाङ्गेष्वेकवर्णो यः पिङ्गः पुच्छे खुरेषु यः ॥
 तं नीलपिङ्गमित्याहुः पूर्वजो द्वारकारकम् ॥ २७ ॥
 पारावतसर्वर्णस्तु ललाटे तिलकान्वितः ।
 तं बभ्रु नीलमित्याहुः पूर्णं सर्वाङ्गशोभनम् ॥ २८ ॥
 नीलः सर्वशरीरेषु रक्तश्च नयनद्वये ।
 तमप्याहुर्महानीलं नीलः पञ्चविधः स्मृतः ॥ २९ ॥
 अवश्यमेव मोक्तव्यो न स धार्यो गृहे भवेत् ।
 तदर्थमेषा चरति लोके गाथा पुरातनी ॥ ३० ॥

21-30. On the eleventh day the right of the dedication of a bull should be performed as prescribed. He should not use a cow which is crippled, ill or too young, but one having well-marked characteristics.

That which has red eyes, a reddish colour, red horns, neck and hoofs, white belly and black back is suitable for a Brāhmin;

A glossy and red complexion is suitable for a Kṣatriya; yellow colour for a Vaiśya; black is suitable for a Śūdra.

One with all limbs red-brown, with tail and feet white, is called a reddish bull, and increases the satisfaction of the forefathers.

The bull whose face, legs and tail are white, and which is the colour of lac dye is called dark.

That which has a red colour, with white face and tail, and brown hoofs and horns is called dark-coloured.

That which has one colour over all its limbs and tail and hoofs is called dark-brown, and is the uplifter of the ancestors.

That which is dove-coloured and has a tilaka-mark¹ on its forehead is called deep-brown, and is entirely beautiful in all its limbs.

That which is dark over all its body, and red in its eyes, is called very dark—of which five varieties are known.

This should by all means be dedicated, and should not be used for domestic purposes. It exists in the world on this account,—so runs an ancient saying.

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ।

गौरीं विवाहयेत्कन्यां नीलं वा वृषमुत्सृजेत् ॥ ३१ ॥

स एव पुत्रो मन्तव्यो वृषोत्सर्गं तु यश्चरेत् ।

गयायां श्राद्धदाता च योज्यो विष्टासमः किल ॥ ३२ ॥

¹ Orthodox Hindus place a mark on the forehead to show caste and other things.

रौरवादिषु ये केचित्पच्यन्ते यस्य पूर्वजाः ।
 वृषोत्सर्गेण तान्सर्वास्तारयेदेकविंशतिम् ॥ ३३ ॥
 वृषोत्सर्गं किलेच्छन्ति पितरः स्वगता अपि ।
 अस्मद्वशे सुतः कोऽपि वृषोत्सर्गं करिष्यति ॥ ३४ ॥
 तदुत्सर्गाद्वयं सर्वं यास्यामः परमां गतिम् ।
 सर्वयज्ञेषु चास्माकं वृषयज्ञो हि मुक्तिदः ॥ ३५ ॥

31-35. One should desire for many sons, of whom one perchance may go to Gayā, or marry a virgin Gauri or dedicate a dark bull.

He alone should be considered a son who performs the dedication of a bull and the Gayā Śrāddha—who does not do so verily is like unto excrement.

Any one whose ancestors are tormented in Raurava and other hells helps them all out for twenty-one generations by the dedication of a bull.

Even the forefathers who have gone to heaven desire the dedication of a bull : “ which son in our lineage will perform the dedication of a bull,

“ By whose dedication, all of us will go to the highest condition ? Among all sacrifices, the bull-sacrifice is the certain giver of release to us.”

तस्मात्पितृविमुक्त्यर्थं वृषयज्ञं समाचरेत् ।
 यथोक्तेन विधानेन कुर्यात्सर्वं प्रयत्नतः ॥ ३६ ॥

36. Therefore, for the release of the forefathers, one should perform the bull-sacrifice. He should do everything with diligence according to the prescribed rite.

ग्रहाणां स्थापनं कृत्वा तत्तन्मन्त्रैश्च पूजनम् ।
 होमं कुर्याद्यथा शास्त्रं पूजयेद् वृषमातुरः ॥ ३७ ॥

37. Having cast the positions of the planets and worshipped them with their respective mantras, the ailing man should make the fire-offering, according to the Śāstras, and worship a bull.

वत्सं वत्सीं समानाय बभ्रूयात्कङ्कणं तयोः ।
 वैवाह्येन विधानेन स्तम्भमारोपयेत्तदा ॥ ३८ ॥
 क्वापयेच्च वृषं वत्सीं रुद्रकुम्भोदकेन च ।
 गन्धमाल्यैश्च सम्पूज्य कारयेच्च प्रदक्षिणाम् ॥ ३९ ॥
 त्रिशूलं दक्षिणे पार्श्वे वामे चक्रं प्रदापयेत् ।
 तं विमुच्याञ्जलिं बध्वा पठेन्मन्त्रमिमं सुतः ॥ ४० ॥
 धर्मस्त्वं वृषरूपेण ब्रह्मणा निर्मितः पुरा ।
 तवोत्सर्गप्रदानेन तारयस्व भवार्थेणात् ॥ ४१ ॥
 इति मन्त्राजमस्कृत्य वत्सं वत्सीं समुत्सृजेत् ।
 वरदोऽहं सदा तस्य प्रेतमोक्षं ददामि च ॥ ४२ ॥

38-42. Having brought together a young bull and cow, he should bind them together with a marriage string in accordance with marriage rites, and then tether them to a post ;

And should bathe the bull and young cow with the water from the pot of Rudra, and, having worshipped them with fragrances and garlands, walk round them.

He should [mark] the right side with the trident of Śiva and the left side with a discus. Having released the bull, the son, with hands folded together, should recite this mantra :—

“Thou art Justice in the form of a bull. Thou wert formerly created by Brahmā. On account of your being released, help over this ocean of existence !”

Having thus bowed to it, with this mantra, he should release the bull and the young cow. “I shall always be the grantor of boons to you, and will give release to the departed.”

तस्मादेष प्रकर्तव्यस्तत्फलं जीवतो भवेत् ।

अपुत्रस्तु स्वयं कृत्वा सुखं याति परां गतिम् ॥ ४३ ॥

43. Therefore this should be done. Its fruit comes even during life. The man who has no son, doing it himself, goes easily to the highest condition.

कार्तिकादौ शुभे मासे चासुरायणगे रवौ ।

शुक्लपक्षेऽथवा कृष्णे द्वादश्यादितिरौ तथा ॥ ४४ ॥

प्रहयद्वितये चैव पुष्यतीर्थेऽनहये ।

विषुवन्दितये चापि वृषोत्सर्गं समाचरेत् ॥ ४५ ॥

44-45. In the month of Kārtika¹ and in other auspicious months, when the sun is going north, in the bright fortnight, or the dark on the twelfth and following days,

In the two eclipses, at a sacred bathing place, at the equinoctial and solstitial points, one should perform the dedication of a bull.

शुभलक्ष्णे मुहूर्ते च शुचौ देशे समाहितः ।

ब्राह्मणं तु समाहूय विधिवत् शुभलक्षणम् ॥ ४६ ॥

अपैर्होमैस्तथा दानैः प्रकुर्याद्देवशोधनम् ।

पूर्ववत्सकलं कृत्यं कुर्याद्रोमादिलक्षणम् ॥ ४७ ॥

शालग्रामं च संस्थाप्य वैष्णवं भ्रातृमाचरेत् ।

आत्मभ्रातृं ततः कुर्याद्द्याहानं द्विजन्मने ॥ ४८ ॥

एवं यः कृत्स्ने पक्षिण पुत्रस्यापि पुत्रवान् ।

सर्वकामफलं तस्य वृषोत्सर्गात्प्रजायते ॥ ४९ ॥

¹ Including the latter part of October and the first part of November.

46-49. At the hour when the sun enters an auspicious constellation, and in a pure place, a Brāhmin who knows the rites and has the auspicious signs should be invited.

By recitation, by fire-offerings, likewise by gifts, the purification of the body should be done. As in the former case, all the rites should be done; such as the fire-offering and the rest;

And having placed a Śālagrāma one should do the Vaiṣṇava Śrāddha, and then perform the Śrāddha for himself and give gifts to the twice-born.

He who does this, O Bird, whether having a son or not, by the performance of the dedication of a bull obtains the fruit of all his desires.

अग्निहोत्रादिभिर्यज्ञैर्दानैश्च विविधैरपि ।

न तां गतिमवाप्नोति वृषोत्सर्गेण यां लभेत् ॥ ५० ॥

50. That condition which is obtained by the performance of the release of a bull, is not reached by oblations to the fire and other sacrifices, nor by manifold gifts.

बाल्ये कौमारे पैगण्डे यौवने वार्यके कृतम् ।

यत्पार्यं तद्विनश्येत् वृषोत्सर्गोन्न संशयः ॥ ५१ ॥

मित्रद्रोही कृतघ्नश्च सुरापो गुस्तल्पगः ।

ब्रह्महा हेमहारी च वृषोत्सर्गात्प्रमुच्यते ॥ ५२ ॥

तस्मात्सर्वप्रयत्नेन वृषयज्ञं समाचरेत् ।

वृषोत्सर्गसमं पुण्यं नास्ति तार्क्ष्यं जगत्रये ॥ ५३ ॥

51-53. The sins which are committed in infancy, in childhood, in youth, in manhood and in old age are destroyed, without doubt, by the dedication of a bull.

The betrayer of friends, the ungrateful, the drinker of intoxicants, he who goes with his teacher's wife, the slayer of a Brāhmin, the stealer of gold are all absolved by the dedication of a bull.

Therefore should one perform the bull sacrifice with all diligence, O Tārksya; there is no merit in all the three worlds equal to that from the dedication of a bull.

पतिपुत्रवती नारी द्वयोरग्रे मृता यदि ।

वृषोत्सर्गं नैव कुर्याद्दद्याद्वा च पयस्विनीम् ॥ ५४ ॥

54. If a woman, having a husband and a son, predeceases both, the dedication of a bull should not be performed,—one should present a milk-giving cow.

वृषभं बाहयेद्यस्तु स्कन्धे पृष्ठे च क्षेत्रे ।

स पतेन्नरके घोरे यावदाभूतसंश्लेषम् ॥ ५५ ॥

वृषमं ताडयेद्यस्तु निर्दये मुष्टियष्टिभिः ।

स नरः कल्पपर्यन्ते भुञ्जते यमयातनाम् ॥ ५६ ॥

55-56. He who burdens a bull on the shoulder or on the back, falls into a dreadful hell, O bird ! until the coming of the deluge.

The man who cruelly strikes a bull with his fists or with sticks, suffers the torments of Yama until the end of the age.

एवं कृत्वा वृषोत्सर्गं कुर्याच्छ्रद्धानि षोडश ।

सपिण्डीकरणादर्धाक् तदहं कथयामि ते ॥ ५७ ॥

स्थाने द्वारेऽर्धमार्गे च चितायां शवहस्तके ।

अस्त्रिसञ्चयने षष्ठो दशपिण्डा दशाह्निकाः ॥ ५८ ॥

मलिनं षोडशं चैतत्प्रथमं परिकीर्तितम् ।

अन्यच्च षोडशं मत्से द्वितीयं कथयामि ते ॥ ५९ ॥

57-59. Having thus carried out the dedication of a bull, one should perform the sixteen Śrāddhas. I will tell you what should be done prior to sapīṇḍikarāṇa ceremony.

That at the place of death ; at the threshold ; half-way on the road ; at the funeral pyre ; in the hand of the corpse ; and at the collection of the bones ;—these six, and the ten piṇḍas given in the ten days :—

These first sixteen are called impure. And next I will tell you about the second, the middle, sixteen :—

प्रथमं विष्णवे दद्याद् द्वितीयं श्रीशिवाय च ।

याम्नाय परिवाराय तृतीयं पिण्डमुत्सृजेत् ॥ ६० ॥

चतुर्थं सोमराजाय हव्यवाहाय पञ्चमम् ।

कव्यवाहाय षष्ठं च दद्यात्कालाय सप्तमम् ॥ ६१ ॥

रुद्राय चाष्टमं दद्यान्नवमं पुरुषाय च ।

प्रेताय दशमं चैवैकादशं विष्णवे नमः ॥ ६२ ॥

द्वादशं ब्रह्मणे दद्याद्विष्णवे च त्रयोदशम् ।

चतुर्दशं शिवायैव यमाय दशपञ्चकम् ॥ ६३ ॥

दद्यात्तत्पुरुषायैव पिण्डं षोडशकं खग ।

मध्यं षोडशकं प्राहुरेतत्तत्स्वविदो जनाः ॥ ६४ ॥

60-64. One should offer the first rice-ball to Viṣṇu, the second to the blessed Śiva ; one should present the third to the retinue of Yama.

The fourth to king Soma, the fifth to the bearer of oblations to the Shining Ones,¹ and the sixth to the bearer of oblations to the forefather ; the seventh one should present to Death ;

¹ That is Fire.

The eighth one should give to Rudra,¹ the ninth to Puruṣa,² the tenth to the departed, and the eleventh reverently to Viṣṇu ;

The twelfth one should give to Brahmā, the thirteenth to Viṣṇu, the fourteenth to Śiva, the fifteenth to Yama ;

The sixteenth rice-ball, O bird, one should give to Puruṣa : These are called the middle sixteen by men who know the truth.

द्वादशप्रतिमासेषु पाक्षिकं च त्रिपाक्षिकम् ।

न्यूनषाण्मासिकं पिण्डं दद्यान्न्यूनादधिकं तथा ॥ ६५ ॥

उत्तमं षोडशं चैतन्मया ते परिकीर्तितम् ।

श्रपयित्वा चरुं ताक्ष्यं कुर्यादेकादशेऽहनि ॥ ६६ ॥

चत्वारिंशत्तथैवाष्टौ श्राद्धं प्रेतत्वनाशनम् ।

यस्य जातं विधानेन स भवेत्पितृपङ्क्तिभाक् ॥ ६७ ॥

65-67. One should give rice-balls in each one of the twelve months, on the fortnight, the third fortnight, before the six months, and also before the year,

This is the last sixteen, I have declared to you. Having had food cooked, O Tārksya.

The forty-eight Śrāddhas destroy the condition of the ghost-life. He for whom this series is performed becomes a member of the assembly of the forefathers.

पितृपङ्क्तिप्रवेशार्थं कारयेत्षोडशत्रयम् ।

पतच्छ्राद्धविहीनश्चेत्येता भवति सुस्थिरम् ॥ ५८ ॥

यावन्न दीयते श्राद्धं षोडशत्रयसञ्चरुम् ।

स्वदत्तं परदत्तं च तावन्नैवोपतिष्ठते ॥ ६९ ॥

68-69. The three sixteens should be performed so that the departed may join the assembly of the forefathers ; if deprived of Śrāddhas the ghost remains as preta always.

If the performance of the three sixteens of Śrāddhas is not carried out, either by himself or another, then he certainly does not join them.

तस्मात्पुत्रेण कर्तव्यं विधिना षोडशत्रयम् ।

भर्तुर्वा कुरुते पत्नी तस्य श्रेयो ह्यनन्तकम् ॥ ७० ॥

सम्यगे तस्य या पत्युः कुरुते चौर्यवेदिकम् ।

क्षयाहं पाक्षिकश्राद्धं सा सतीत्युच्यते मया ॥ ७१ ॥

उपकाराय सा भर्तुर्जीवत्वेषा पतिव्रता ।

जीवितं सफलं तस्या या मृतं स्वामिनं भजेत् ॥ ७२ ॥

¹ Śiva.

² The primeval man ; Viṣṇu.

70-72. Therefore the three sixteens should be performed by the son, as prescribed, or if the wife does them for the husband there is uninterrupted prosperity.

She who does the funeral ceremonies on the death of her husband, and the annual and the fortnightly is called by me, "the Faithful."

This faithful wife lives for the good of her husband: the life is fruitful of her who worships her dead lord.

अथ कश्चित्प्रमादेन ज्ञियते वह्निवारिभिः ।
 संस्कारप्रमुखं कर्म सर्वं कुर्याद्यथाविधि ॥ ७३ ॥
 प्रमादादिच्छया वापि नागाद्वा ज्ञियते यदि ।
 पक्षयोद्धमयोर्नागं पञ्चमीषु प्रपूजयेत् ॥ ७४ ॥
 कुर्यात्पिष्टमयी लेख्यां नागमेगाकृतिं भुवि ।
 अर्चयेत्तां सितैः पुष्पैः सुगन्धैश्चन्दनेन च ॥ ७५ ॥
 प्रदद्याद्धूपदीपौ च तण्डुलांश्च तिलान्क्षिपेत् ।
 आमपिष्टं च नैवेद्यं क्षीरं च विनिवेदयेत् ॥ ७६ ॥
 सौवर्च्यं शक्तितो नागं गां च दद्याद् द्विजन्मने ।
 कृताञ्जलिस्ततो ब्रयात्प्रीयतां नागराडिति ॥ ७७ ॥
 पुनस्तेषां प्रकुर्वीत नारायणबलिक्रियाम् ।
 तथा लभन्ते स्वर्वासं मुच्यन्ते सर्वपातकैः ॥ ७८ ॥

73-78. Also, for any one who, owing to carelessness, is killed by fire, or by water, one should perform the sacrament and other rites as prescribed.

If he is killed through recklessness or wilfully, or by a serpent, then one should worship a serpent on the fifth day of each fortnight.

One should form a picture of a hooded serpent upon the ground with ricepowder, and worship with white sweet-smelling flowers and sandalpaste.

One should offer a serpent incenses and lights, and strew rice and sesamum, and should dedicate 'uncooked rice-flour,' eatables and milk.

One should offer a serpent made of gold, according to his means, and a cow, to a twice-born. Then one should, with hands together "may the King of Serpents be pleased;"

And should further perform for them the rite Nârâyana-bali, by which they are absolved of all sins and obtain residence in heaven,

* The food is placed near the image, and passes of the hands are made as though to influence it towards the image.

* Made into a ball, usually with sugar and cocoanut.

एवं सर्वक्रियां कृत्वा घटं साध्नं जलान्वितम् ।

दद्यादाब्दं यथासाङ्ग्यान्पिण्डान्वा सज्जलान्कमात् ॥ ७९ ॥

79. Thus, having done all the rites, one should give every day a jar with food and water until the end of the year, or rice-balls with water regularly.

एवमेकादशे कृत्वा कुर्यात्सापिण्डनं ततः ।

शय्यापदानां दानं च कारयेत्सूतके गते ॥ ८० ॥

80. Having done this on the eleventh day he should then offer the rice-balls for all the ancestors,¹ and when free from pollution he should have made a gift of a bed and other gifts.

इति श्रीगण्डपुराणे सारोद्धारे एकादशदिनविधितेरुपशं नाम द्वादशोऽध्यायः ॥ १२ ॥

¹ This ceremony is performed on the twelfth day, as it were in anticipation of the annual event. It is the ceremony for all the ancestors together.

CHAPTER XIII.

An Account of the Ceremony for all the Ancestors.

गरुड उवाच ।

सपिण्डनविधिं ब्रूहि सूतकस्य च निर्व्वयम् ।

शय्यापादानां सामग्रीं तेषां च महिमां प्रभो ॥ १ ॥

1. Garuḍa said: Tell me, O Lord, about the method of [performing] the Sapiṇḍa rite, the removal of pollution, and the gift of a bed and accessories.

श्रीभगवानुवाच ।

शृणु तत्सर्व्वं प्रवक्ष्यामि सापिण्ड्याद्यञ्जलिं क्रियाम् ।

प्रेतनाम परित्यज्य यया पितृगणे विशेत् ॥ २ ॥

2. The Blessed Lord said: Listen, O Târṅṣya, and I will explain to you the entire Sapiṇḍa rite, by which the condition of preta is left behind and the soul enters the class of the pitris.

न पिण्डो मिलितो येषां पितामहशिवादिषु ।

नोपतिष्ठन्ति दानानि पुत्रैर्दत्तान्यनेकधा ॥ ३ ॥

अशुद्धः स्यात्सदा पुत्रो न शुद्ध्यति कदाचन ।

सूतकं न निवर्तेत सपिण्डीकरणं विना ॥ ४ ॥

तस्मात्पुत्रेण कर्तव्यं सूतकान्ते सपिण्डनम् ।

सूतकान्तं प्रवक्ष्यामि सर्व्वेषां च यथोचितम् ॥ ५ ॥

3-5. Those whose piṇḍas have not been mixed together with the ancestors called Śiva and the rest,¹ are not uplifted by the various gifts made by the sons.

If the son is always impure, they are never purified; without the Sapiṇḍa rite the impurity does not depart.

Therefore the Sapiṇḍa, at the end of the pollution period, should be performed by the son. I will tell you about the ending of pollution to be observed by all.

ब्राह्मणास्तु दशाहेन क्षत्रियो द्वादशेहनि ।

वैश्यः पञ्चदशाहेन शूद्रो मासेन शुद्ध्यति ॥ ६ ॥

दशाहेन सपिण्डास्तु शुद्ध्यन्ति प्रेतसूतके ।

त्रिरात्रेण सकुल्यास्तु ज्ञात्वा शुद्ध्यन्ति गोत्रजाः ॥ ७ ॥

चतुर्थे दशरात्रं स्यात्पुनः पुंसि पञ्चमे ।

षष्ठे चतुरहः प्रोक्तं सप्तमे च दिनत्रयम् ॥ ८ ॥

अष्टमे दिनमेकं तु नवमे प्रहरद्वयम् ।

दशमे ज्ञानमात्रं हि सूतकं जन्मसूतकम् ॥ ९ ॥

¹ The grandfather, his father and grandfather are considered as corresponding to Vasu, Rudra and Āditya. Rudra is Śiva.

6-9. A Brāhmin becomes pure in ten days, a Kṣātriya in twelve days; a Vaiśya in fifteen days, a Śūdra in a month.

The Sapiṇḍa relatives¹ are purified from the death pollution in ten days; the Sākulya relatives² in three nights, and the gotrajās³ are purified merely by bathing.

Those who are related within the fourth degree to the deceased are purified in ten nights, those in the fifth degree, in six nights; the sixth, four days; the seventh, three days;

The eighth, a single day; the ninth, a quarter of a day; the tenth, merely till bathing;—so long lasts the pollution of death and birth [according to the distance of degrees from the deceased].

देशान्तरगतः कश्चिच्छुयाद्यो ग्रहर्निशम् ।

यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत् ॥ १० ॥

अतिक्रान्ते दशाहे तु त्रिरात्रमशुचिर्भवेत् ।

संवत्सरे व्यतीते तु ज्ञानमात्राद्विशुध्यति ॥ ११ ॥

10-11. If a person dies in a foreign land and one hears of his death, then the impurity lasts for the remaining portion of ten days on which he hears the news;

If after the lapse of ten days, he is polluted for three nights. If after a year, he becomes pure even by bathing.

आद्यभागद्वयं यावन्मृतकस्य च सूतके ।

द्वितीये पतिते चाद्यास्तृताच्छुद्धिरिष्यते ॥ १२ ॥

12. If a second pollution comes during that from the first death, then the purification from the first pollution includes that from the second.

आद्यन्तजननात्सद्य आचौलान्नैशिकी स्मृता ।

त्रिरात्रमात्रतादृशाद्दशरात्रमतः परम् ॥ १३ ॥

13. If a boy who has not yet cut his teeth dies, purification is immediate; before tonsure, one night, it is said; before the investiture with the thread, three nights; and afterwards, ten nights.

आजन्मनस्तु चौलान्तं यत्र कन्या विपद्यते ।

सद्यः शौचं भवेत्तत्र सर्ववर्णेषु नित्यशः ॥ १४ ॥

ततो वाग्दानपर्यन्तं यावदेकाहमेव हि ।

अतः परं प्रवृद्धानां त्रिरात्रमिति निश्चयः ॥ १५ ॥

वाक्प्रदाने कृते त्वत्र द्वेयं क्षौभयतस्त्यहम् ।

पितुर्वरस्य च ततो दत्तानां भर्तुर्वेव हि ॥ १६ ॥

14-16. If a girl dies between birth and tonsure, purification is immediate, in all the castes alike;

¹ Cousins up to the seventh, on the male line,—all males and unmarried females.

² Do, fourteenth do, do.

³ Do, forty-second do, do.

Up to betrothal a single day, and from that to old age three nights are authoritative ;

If after the betrothal ceremony three days for both families, it should be understood ; if after marriage, only the husband's family.

षण्मासाभ्यन्तरे यावद्गर्भस्त्रावो भवेद्यदि ।

तदा माससमैस्तासां दिवसैः शुद्धिरिष्यते ॥ १७ ॥

अत ऊर्ध्वं स्वजात्युक्तमाशौचं तासु विद्यते ।

सद्यः शौचं सपिण्डानां गर्भस्य पतने सति ॥ १८ ॥

17-18. If the embryo dies before sixth month ; in as many days as the embryo lived months, purity is regained

After this the women are polluted, according to the caste. If the embryo dies, purification of the Sapiṇḍa relatives is immediate.

सर्वेषामेष वर्णानां सूतके मृतकेऽपि वा ।

दशाहाञ्जुद्धिरित्येष कलौ शास्त्रस्य निश्चयः ॥ १९ ॥

19. During the Kali Age—it is authoritatively declared in the Śāstras—ten days' purification for all the castes, after births and deaths.

आशीर्वादं देवपूजां प्रत्युत्थानाभिषन्दनम् ।

पर्यङ्के शयनं स्पर्शं न कुर्यान्मृतसूतके ॥ २० ॥

सन्ध्या दानं जपं होमं स्वाध्यायं पितृतर्पणम् ।

ब्रह्मभोज्यं व्रतं नैव कर्तव्यं मृतसूतके ॥ २१ ॥

नित्यं नैमित्तिकं काम्यं सूतके यः समाचरेत् ।

तस्य पूर्वकृतं नित्यादिकं कर्म विनश्यति ॥ २२ ॥

20-22. Blessing the worship of the Shining Ones, reception of guests, salutation, lying on a bed, and touching others should not be done during the death pollution.

Sandhyā prayers, giving, reciting, fire-offering, religious study, offering to the forefathers, feeding of Brāhmins and the observance of vows should not be done during the death pollution.

He who during pollution performs the daily, the occasional and the specially desired ceremonies—of him the regular and other ceremonies already done are lost.

व्रतिनो मन्त्रपूतस्य साग्निकस्य द्विजस्य च ।

ब्रह्मनिष्ठस्य यतिनो न हि राज्ञां च सूतकम् ॥ २३ ॥

23. For one observing vows, engaged in mantras or in fire-offerings, or a twice-born intent upon Brahman, an ascetic or a king there is verily no pollution.

विवाहोत्सवयज्ञेषु जाते च मृतसूतके ।

तस्य पूर्वकृतं चात्र भोज्यं तन्मनुरप्रवीत् ॥ २४ ॥

सूतके यस्तु गृह्णाति तदज्ञानाच्च दौषमाक ।

दाता दौषमवाप्नोति याचकाय ददन्नपि ॥ २५ ॥

प्रच्छन्नं सूतकं यस्तु ददात्यन्नं द्विजाय च ।

ह्रात्वा गृह्णाति ये विप्रा दौषमाजस्त एव हि ॥ २६ ॥

24-26. Food prepared before marriage festivals and sacrifices, and before the pollution by birth or death, can be eaten ; so Manu declared.

Whoever, during pollution, accepts through ignorance, suffers no evil, but the giver even though it be to a mendicant that he gives, suffers evil.

Whoever, hiding his pollution, gives food to a twice-born, and the Brahmin who knowing it, accepts it,—are both subjected to suffering.

तस्मात्सूतकशुद्धयर्थं पितुः कुर्यात्सपिण्डनम् ।

ततः पितृगणैः सार्वं पितृलोकं स गच्छति ॥ २७ ॥

27. Therefore, for the purifying from pollution, one should perform the Sapiṇḍa ceremony for the father, who then goes to the world of the forefathers to join the multitudes of forefathers.

द्वादशाहे त्रिपक्षे वा षण्मासे वत्सरेऽपि वा ।

सपिण्डीकरणं प्रोक्तं मुनिभिस्तत्त्वदर्शिभिः ॥ २८ ॥

मया तु प्रोच्यते तार्क्ष्यं शास्त्रधर्मानुसारतः ।

चतुर्णामेव वर्णानां द्वादशाहे सपिण्डनम् ॥ २९ ॥

आनन्त्यात्कलिधर्माणां पुंसां चैवायुषः क्षयात् ।

अस्मिन्त्वाच्छरीरस्य द्वादशाहे प्रशस्यते ॥ ३० ॥

28-30. The truth-knowing sages have declared that the Sapiṇḍa ceremony should be on the twelfth day, the third fortnight, the sixth month or at the end of the year.

But I say, O Tārṣya, following the scriptural ordinances, that for the four castes the Sapiṇḍa should be on the twelfth day.

The twelfth day is preferable because of the endless variety of conditions in the Kali Age, and because of the shortened life of men, and the impermanence of the body.

व्रतकथोत्सवादीनि व्रतस्थोद्यापनानि च ।

विवाहादि भवेन्नैव मृते च गृहमेधिनि ॥ ३१ ॥

मिश्रुमिक्षां न गृह्णाति हन्तकारो न गृह्यते ।

नित्यं नैमित्तिकं लुप्येद्यावत्पिण्डं न मेलितम् ॥ ३२ ॥

कर्मलोपात्प्रत्यवायी भवेत्तस्मात्सपिण्डनम् ।

निरग्निकः सामिको वा द्वादशाहे समाचरेत् ॥ ३३ ॥

31-33. If a Brāhmin house-holder dies, then investiture with the sacred thread, the fulfilment of vows, marriage and other ceremonies should not be done,

Until the Sapiṇḍa has been performed the mendicant should not accept alms; and guest-offerings should not be accepted. The daily and the occasional ceremonies should be discontinued.

By the omission of rites sinfulness arises; therefore one should perform the Sapiṇḍa ceremony on the twelfth day, whether he be without fire or with fire.

यत्फलं सर्वतीर्थेषु सर्वयज्ञेषु यत्फलम् ।

तत्फलं समवाप्नोति द्वादशाहं सपिण्डनात् ॥ ३४ ॥

34. The fruit which accrues from visiting all the sacred bathing-places; the fruit which accrues from performing all sacrifices: that fruit is obtained by doing the Sapiṇḍa ceremony on the twelfth day.

अतः स्नात्वा मृत्स्थाने गामयेनोपलेपिते ।

शास्त्रोक्तेन विधानेन सपिण्डी कारयेत्सुतः ॥ ३५ ॥

35. Hence, having bathed, and having cleaned with cow-dung the place of death, the son should perform the Sapiṇḍa ceremony, as laid down in the scriptures.

पाद्याभ्यां च मनीषाद्यैर्विद्देवेर्वांश्च पूजयेत् ।

कौपिन्ने विकिरं दत्त्वा पुनराप उपस्पृशेत् ॥ ३६ ॥

दद्यात्पितामहादीनां त्रीन्पिण्डान् यथाक्रमम् ।

च त्रुद्रार्करूपाणां चतुर्यं मृतकस्य च ॥ ३७ ॥

अन्धनैस्तुलसीपत्रैर्धूपैः दीपैः सुमोजनैः ।

मुक्कवासैः सुवस्त्रैश्च दक्षिणाभिश्च पूजयेत् ॥ ३८ ॥

प्रेतपिण्डं त्रिधा कृत्वा सुवर्णस्य शलाकया ।

पितामहादिपिण्डेषु मेलयेत् पृथक्पृथक् ॥ ३९ ॥

36-39. Then he should worship the world-deities with foot-water, oblations,¹ and âchamana.² Next, having given rice-balls to other departed ones, he should sip water.

He should offer three rice-balls in order to his grandfather and others, in the forms of Vasu, Rudra and Arka, and the fourth rice-ball to the dead.

He should worship with sandal-paste, leaves of the holy basil, incenses, lamps, agreeable foods, mouth-scents, good cloths and presents.

Having divided the rice-ball for the departed into three parts with a thin bar of gold, he should mix them severally with the three rice-balls given to the grandfather and the others.

पितामहासमं मातुः पितामहसमं पितुः ।

सपिण्डीकरणं कुर्यादिति तार्क्ष्यं मतं मम ॥ ४० ॥

¹ Consisting of rice, darbha grass, and flowers, with water.

² See "Daily Practice of the Hindus" for an account of âchamana.

40. It is my decision, O Tārksya, that the Sapiṇḍa ought to be done; the mother's with the grandmother's and the father's with the grandfather's.

मृते पितरि यस्याथ विद्यते च पितामहः ।
 तेन देयास्तयः पिण्डाः प्रपितामह पूर्वकाः ॥ ४१ ॥
 तैभ्यश्च पैतृकं पिण्डं मेलयेत्तं त्रिधाकृतम् ।
 मातर्यग्रे प्रशान्तायां विद्यते च पितामही ॥ ४२ ॥
 तदा मातृकश्चाङ्गेऽपि कुर्यात्पैतृकविद्विधिः ।
 यद्वा मयि महालक्ष्म्यां तयोः पिण्डं च मेलयेत् ॥ ४३ ॥

41-43. If the father dies while the grandfather still lives, three rice balls should be offered to the great grandfather and his predecessors.

The father's rice-ball, divided into three parts should be mixed with their rice-balls. If the mother dies before the grandmother—

Then he should perform the mother's Śrāddha in the same way as the father's; or should mix the rice-ball with both mine and great Lakṣmī's.

अपुत्रायाः स्त्रियाः कुर्यात्पतिः सापिण्डनादिकम् ।
 भ्रातृवादिभिः सहैवास्याः सपिण्डी करणं भवेत् ॥ ४४ ॥

44. The husband should perform the Sapiṇḍa ceremony for his wife, if she has no son; he should do the Sapiṇḍa for her along with the mother-in-law and others.

भर्त्रादिभिस्त्रिभिः कार्यं सपिण्डी करणं स्त्रियाः ।
 नैतन्मम मनं तास्यं पत्या सापिण्डयमर्हति ॥ ४५ ॥

45. "The Sapiṇḍa rite for women should be done with that for the husband, his father and grandfather"—that, O Tārksya, is not my opinion; because the wife being already half the body of her husband requires no Sapiṇḍa ceremony with regard to her husband.

एकां चित्तां समारूढौ दम्पती यदि काश्यप ।
 तृणमन्तरतः कृत्वा भ्रशुरादेस्तदाचरेत् ॥ ४६ ॥

46. If, O Kāśyapa! husband and wife ascend the same funeral pyre, then, having put grasses between them, he should perform it with that of the mother-in-law and father-in-law.

एक एव सुतः कुर्यादादौ पिण्डादिकं पितुः ।
 तदूर्ध्वं च प्रकुर्वीत सत्याः ज्ञानं पुनश्चरेत् ॥ ४७ ॥

47. Only one son should perform the rites; first the offering of a rice-ball and other things for the father, and after that, having bathed again, the rite for the mother.

भुताशं या समारूढा दशाहाभ्यन्तरे सती ।
 तस्या भर्तुर्दिने कार्यं शय्यादानं सपिण्डनम् ॥ ४८ ॥

48. For the woman who has ascended the pyre during the ten days the Sapiṇḍa and the gift of a bed should be done on the same days as those of her husband.

कृत्वा सपिण्डनं तार्क्ष्यं प्रकुर्यात्पितृतर्पणम् ।

उदाहरेत् स्वधाकारं वेदमन्त्रैः समन्वितम् ॥ ४९ ॥

अतिथिं भोजयेत्पश्चादन्तकारं च सर्वदा ।

तेन तृप्यन्ति पितरो मुनयो देवदानवाः ॥ ५० ॥

प्राप्तमात्रा भवेन्नृक्षा चतुर्ग्रासं तु पुष्कलम् ।

पुष्कलानि च चत्वारि हस्तकारे विशीयते ॥ ५१ ॥

49-51. Having done the Sapiṇḍa, O Tārṣya, he should make the offering of water to the forefathers. He should utter "Let there be Swadhā," along with Vaidic mantras.

Afterwards he should always have a guest fed until he says "hanta."¹ By this the forefathers, the sages, the Shining Ones and the Dānavas are pleased.

As much as a mouthful is called "alms," four mouthfuls is "abundance," and four abundances is called "hantakāra."

सपिण्ड्यां विप्रचरन्तौ पूजयेच्चान्दनाक्षतैः ।

दानं तस्मै प्रदातव्यमक्षय्यं तृप्तिहेतवे ॥ ५२ ॥

वर्षदृष्टिं घृतं चान्नं सुवर्चं रजतं सुगम् ।

अर्घं गजं रथं भूमिमाचार्याय प्रदापयेत् ॥ ५३ ॥

52-53. During the Sapiṇḍa he should worship the feet of a twice-born with sandal-paste and coloured rice, and make to him a gift, for his continued satisfaction.

He should have maintenance for a year, clarified butter, food, gold, silver, a good cow, a horse, an elephant, a chariot and a plot of ground given to a preceptor.

ततश्च पूजयेन्मन्त्रैः स्वस्तिवाचनपूर्वकम् ।

कुङ्कुमाक्षतनैवेद्यैर्ग्रहान्देवीं विनायकम् ॥ ५४ ॥

54. Then he should worship with mantras—after saying "Hail to thee"—the planets, Devī,² and Vināyakam³, with saffron, coloured rice and eatables.

आचार्यस्तु ततः कुर्यादभिषेकं समन्त्रकम् ।

बद्ध्वा सूत्रं करे दद्यात्मन्त्रपूर्वास्तथाऽक्षतान् ॥ ५५ ॥

55. The preceptor should then, with mantras, sprinkle water, and having bound a thread upon the hand, should present the coloured rice also consecrated with mantras.

¹ A benediction which the recipient makes when he has had enough.

² The consort of Śiva.

³ Gaṇeśa.

ततश्च भोजयेद्विप्रान्मिथ्यामैर्विधिधैः शुभैः ।
 दद्यात्सदक्षिणांस्तेभ्यः सज्जलान्निषड्घटान् ॥ ५६ ॥
 वार्यायुधप्रतोदस्तु दण्डस्तु द्विजभोजनात् ।
 स्पृष्टव्यानन्तरं षण्यैः शुद्धये रंस्ते ततः क्रमात् ॥ ५७ ॥

56-57. Then he should have Brāhmins fed with various pleasant sweetened foods, and he should give them presents, and twelve pots with water and food.

After the feeding of the twice-born, water, a weapon, scales, and a rod should be touched severally by the castes, who are respectively thus purified.

एवं सपिण्डनं कृत्वा क्रियावस्त्राणि सन्त्यजेत् ।
 शुक्लाम्बरधरो भूत्वा शय्यादानं प्रदापयेत् ॥ ५८ ॥

58. The Sapinḍa ceremony having been thus performed, the cloths worn during the rite should be cast off; and white cloths having been donned, the gift of a bed should be made.

शय्यादानं प्रशंसन्ति सर्वे देवा सवासवाः ।
 तस्माच्छय्या प्रदातव्या मरणे जीवितेऽपि वा ॥ ५९ ॥
 सारदारुमयीं रम्यां सुविन्नं श्रितां हृदाम् ।
 पद्मवन्नं र्वितालितां हेमपत्रैरलङ्कृताम् ॥ ६० ॥
 हंसतुलीप्रतिच्छन्नां शुभशीर्षोपधानिकाम् ।
 प्रच्छादनपटीयुक्तां पुष्पगन्धैः सुवासिताम् ॥ ६१ ॥
 दिव्यगन्धैः सुबद्धां च सुविशालां सुखप्रदाम् ।
 शय्यामेवविधां कृत्वा ह्यास्तृतीयां त्यजेद् भुवि ॥ ६२ ॥
 छत्रं दीपालयं शैष्यं चामरासनभाजनम् ।
 भृङ्गारकारकादर्शं पञ्चवर्णवितानकम् ॥ ६४ ॥
 शयनस्य भवेत्किञ्चिद् यश्चान्यदुपकारकम् ।
 तत्सर्वं परितस्तस्याः स्वे स्वे स्थाने नियोजयेत् ॥ ६३ ॥

59-64. All the Devās, headed by Indra, extol the gift of a bed. Therefore a bed should be given, during life or else after death.

Made of the choicest wood, delightful, painted in beautiful colours, strong, canopied with silken cloth, ornamented with gold leaves,

Having beautiful pillows stuffed with swans' down, together with a coverlet made fragrant with the scent of flowers,

Well-bound with bright bands, broad and pleasant: such a bed as this being made, it should be placed on the ground covered with cloth.

An umbrella, a row of silver lamps, an oxtail fan, a seat, a vessel, a water-pot, a mirror, and a canopy of five colours,

¹ A high class of superhuman beings.

And all the other accompaniments of the bed he should place round it, in their proper places.

तस्यां संस्थापयेद्द्वैमं हरिं लक्ष्मीसमन्वितम् ।
सर्वाभरणसंयुक्तमायुधाम्बरसंयुतम् ॥ ६५ ॥
स्त्रीणां च क्षयने धृत्वा कज्जलालककुङ्कुमम् ।
वस्त्रं भूषादिकं यच्च सर्वमेव प्रदापयेत् ॥ ६६ ॥

65-66. On it he should have placed a golden Hari, together with Lakṣmī, with all the ornaments, weapons and clothes.

And, in the case of women, having placed them on the bed, he should have the red dye, saffron, clothes, ornaments, and all the other necessary things.

ततो विप्रं सपत्नीकं गन्धपुष्पैरलङ्कृतम् ।
कर्णाङ्गुलीयाभरणैः कण्ठसूत्रैश्च काञ्चनैः ॥ ६७ ॥
उष्णीषमुत्तरीयं च चेलकं परिधाय च ।
स्थापयेत्सुखशय्यायां लक्ष्मीनारायणाग्रतः ॥ ६८ ॥

67-68. Then a Brāhmin, with his wife adorned with fragrances and flowers, with ear and finger ornaments and golden necklaces,

Wearing a turban and an upper cloth and jacket, should be seated by him on the comfortable bed, in front of Lakṣmī and Nārāyaṇa.

कुङ्कुमैः पुष्पमालाभिर्हरिं लक्ष्मीं समर्चयेत् ।
पूजयेद्भोकपालांश्च ब्रह्मदेवीं विनायकम् ॥ ६९ ॥
उत्तराभिमुखो भूत्वा गृहीत्वा कुलुमाञ्जलिम् ।
उच्चारयेदिदं मन्त्रं विप्रस्य पुरतः स्थितः ॥ ७० ॥
यथा कृष्ण त्वदीयास्ति शय्या क्षीरोदसागरे ।
तथा भूयादशन्येयं मम जन्मनि जन्मनि ॥ ७१ ॥

69-71. He should worship Hari and Lakṣmī with saffron and flower-garlands, and adore the Guardians of the World, the Planetary Spirits and Vināyaka.

Facing north, and holding flowers in his palms, he should pronounce this mantra, standing in front of the Brāhmin :

“Just as, O Kṛiṣṇa, your bed is the ocean full of milk, may this likewise be not empty in my future births.”

एवं पुष्पाञ्जलिं विप्रे प्रतिमायां हरेः क्षिपेत् ।
ततः सोपस्करं शय्यादानं सङ्कल्पपूर्वकम् ॥ ७२ ॥
दद्याद् व्रतोपदेष्टुं च गुरवे ब्रह्मवादिने ।
गृहाय ब्राह्मणैर्ना त्वं को ददातीति कीर्तयन् ॥ ७३ ॥
आन्दोलयेद्द्विजं लक्ष्मीं हरिं च शयने स्थितम् ।
ततः प्रदक्षिणीकृत्य प्रणिपत्य विसर्जयेत् ॥ ७४ ॥

72-74. Thus he should place the handful of flowers before the Brāhmin and the image of Hari, and then the bed-gift with its accompaniments, according to the rite.

He should give it to him who observes vows, is a teacher, and tells about Brāhmin, and say, "O Brāhmin, receive these. How seldom does any one so give !"

He should rock the twice-born and Lakṣmī and Hari, seated on the bed, and then, having walked round and bowed, give them leave.

सर्वोपकरणैर्युक्तं यदद्यादतिसुन्दरम् ।

शय्यायां सुखसुख्यर्थं गृहं च विभवे सति ॥ ७५ ॥

75. If he is rich he should give a very beautiful house, furnished with all the necessities, so that he may sleep happily on the bed.

जीवमानः स्वहस्तेन यदि शय्यां ददाति यः ।

तज्जीवता वृषोत्सर्गं पर्वणीषु समाचरेत् ॥ ७६ ॥

76. If a living man makes with his own hand the gift of a bed, there should be performed, while he is still living, on full moon day the dedication of a bull.

इयमेकस्य दातव्या बहूनां न कदाचन ।

सा विभक्ता च विक्रीता दातारं पातयत्यघः ॥ ७७ ॥

77. This bed should be given to one only, and never to several. Divided or sold it drags down the giver.

पात्रे प्रदाय शयनं वाञ्छितं फलमाप्नुयात् ।

पिता च दाता तनयः परब्रेह च मोदते ॥ ७८ ॥

78. Having given a bed to a deserving person, he may obtain the fruit of his desires. The father, and the son giving it, rejoices here and hereafter.

पुरन्दरगृहे दिव्ये सूर्यपुत्रालयेऽपि च ।

उपतिष्ठेन्न सन्देहः शय्यादानप्रभावतः ॥ ७९ ॥

विमानवरमारूढः सेव्यमानोऽप्सरो गणैः ।

आभूतसम्प्लवं यावत्तिष्ठन्यातङ्कवर्जितः ॥ ८० ॥

79-80. At the celestial house of Indra, and at the abode of Yama, he will arrive without doubt through the potency of the gift of a bed.

He will reside there free from trouble, seated in the best of chariots, waited upon by numbers of celestial damsels, until the coming of the deluge.

सर्वतीर्थेषु यत्पुण्यं सर्वपर्वदिनेषु च ।

तेभ्यश्चाप्यधिकं पुण्यं शय्यादानौघ्रं भवेत् ॥ ८१ ॥

81. The merit from all the sacred bathing places, and on all the days of the changes of the moon : even superior to these is the merit arising from the gift of a bed.

एवं दत्त्वा सुतः शय्यां पददानं प्रदापयेत् ।
 तच्छुण्व मयाख्यातं यथावत्कथयामि ते ॥ ८२ ॥
 छत्रोपानहवस्त्राणि मुद्रिका च कमण्डलुः ।
 आसनं पञ्चपात्राणि पदं सप्तविधं स्मृतम् ॥ ८३ ॥
 दण्डेन ताम्रपत्रेण ह्यामानैर्भोजनैरपि ।
 अर्घ्ययज्ञोपवीतैश्च पदं सम्पूर्णं प्रजेत् ॥ ८४ ॥
 त्रयोदशतदानीत्थं यथा शक्या विधाय च ।
 त्रयोदशेभ्यो विप्रेभ्यः प्रद्याद् द्वादशेऽहनि ॥ ८५ ॥
 अनेन पददानेन धार्मिका यान्ति सद्गतिम् ।
 यममार्गतानां च पददानं सुखप्रदम् ॥ ८६ ॥

82-86. Having thus made the gift of a bed, the son should have *Padadâna* given. Listen to my words, and I will tell you the method of it.

An umbrella, shoes, clothes, a signet ring, a water-pot, a seat, a set of five vessels—are called the seven kinds of padas.

This pada becomes complete with a staff, a copper vessel, uncooked rice, foods, valueables, and sacred threads.

Having, according to his means, obtained these thirteen padas he should give them to thirteen Brâhmins on the twelfth day.

By this *padadâna* the righteous go to a good condition, and this *padadâna* gives happiness to those who have gone on the way of Yama.

आतपस्तत्र वै रौद्रो दह्यते येन मानवः ।
 छत्रदानेन सुच्छाया जायते तस्य मूर्धनि ॥ ८७ ॥
 अतिकण्टकसङ्कीर्णं यमलोकस्य वर्त्मनि ।
 अम्बारुढाश्च ते यान्ति ददते यश्च पानहौ ॥ ८८ ॥
 शीतोष्णवातदुःस्नानि तत्र घोरानि खेचर ।
 वस्त्रदानप्रभावेण सुखं निस्तरते पथि ॥ ८९ ॥
 यमदूता महारौद्राः करालाः कृष्णपिङ्गलाः ।
 न पीडयन्ति तं मार्गे मुद्रिकायाः प्रदानतः ॥ ९० ॥
 बहुधर्मसमाकीर्णं निर्वीते तोयवर्जिते ।
 कमण्डलुप्रदानेन तृषितः पिबते जलम् ॥ ९१ ॥
 मृतोद्देशेन यो दद्यादुदपात्रं च ताम्रजम् ।
 प्रपादानसहस्रस्य यत्फलं सोऽश्नुते ध्रुवम् ॥ ९२ ॥
 आसने भाजने चैव दत्ते सम्यग्निजातये ।
 सुखेन भुङ्क्ते पाथेयं पथि गच्छन् शनैः शनैः ॥ ९३ ॥

87-93. There is there intense heat, by which the man is scorched, but the gift of an umbrella makes pleasant shade above his head ;

And on the path in the world of Yama, full of great thorns, those who gave shoes go riding horses.

The miseries of cold and heat and wind are dreadful there, O Bird, but by the power of the gift of clothes he goes happily along the way.

The messengers of Yama, very terrible, fierce and brown-black, do not trouble on the road him who made the gift of a signet ring.

It is enveloped in great heat, is windless and without water ; through the gift of a water pot he, when thirsty, drinks water.

Who, for the dead, gives a water-vessel made of copper, certainly enjoys the fruit which is obtained by thousands of gifts of wells.

Through properly giving to a twice-born a seat and a vessel, leisurely going on the path he comfortably enjoys his provisions.

एवं सपिण्डनेदिने दत्त्वा दानं विधानतः ।

बहुन्सस्मोयेद्विप्रान्यः श्वपाकादिकानपि ॥ ९४ ॥

ततः सपिण्डमाकुर्व्वमर्वाक्संवत्सरादपि ।

प्रतिमासं प्रदातव्यो जलकुम्भः सपिण्डकः ॥ ९५ ॥

94-95. Having thus given, on the day of the *Sapinda* ceremony, this gift, as prescribed, he should have many Brāhmīns fed, also *chandālās* and other outcasts.

Then, after the *Sapinda* and before the annual ceremony, a water-pot with rice-balls should be given every month.

कृतस्य करणं नास्ति प्रेतकार्याहते खग ।

प्रेतार्थं तु पुनः कुर्यादक्षय्यवृत्तिहेतवे ॥ ९६ ॥

96. There is no re-doing of what is done excepting the rites for the departed, ¹ O Bird ; but, for the sake of the departed it may be done again, as a means of unfading satisfaction.

अतो विशेषं वक्ष्यामि मासिकस्याधिकस्य च ।

पाक्षकस्य विशेषं च विशेषं तिथिषु मृते ॥ ९७ ॥

पौर्णमास्यां मृतो यस्तु चतुर्थी तस्य ऊनिका ।

चतुर्थ्यां तु मृतो यस्तु नवमी तस्य ऊनिका ॥ ९८ ॥

नवम्यां तु मृतो यस्तु रिक्ता तस्य चतुर्दशी ।

इत्येवं पाक्षिकं भ्रातृ कुर्याद्विंशतिमे दिने ॥ ९९ ॥

97-99. Now I shall tell you the rules concerning the monthly, the annual and the fortnightly ceremonies, and of dying on lunar days.

¹ If other ceremonies have been badly done they may not be re-performed ; but this may.

If one dies at the full moon his rites fall on the fourth day. If one dies on the fourth day his rites fall on the ninth.

If one dies on the ninth day, his day is the fourteenth. In these cases one should perform the fortnightly Śrāddha on the twentieth day.

एक एव यदा मासः संक्रान्तिद्वयसंयुतः ।
 मासद्वयगतं श्राद्धं मलमासे हि शस्यते ॥ १०० ॥
 एकस्मिन्मासि मासौ द्वौ यदि स्यातां तयोर्द्वयोः ।
 तावेव पक्षौ ता एव तिथयस्त्रिंशदेव हि ॥ १०१ ॥
 तिथ्यर्थे प्रथमे पूर्वा द्वितीयेर्ध्वं तदुत्तरः ।
 मासाविति बुधैश्चिन्त्यौ मलमासस्य मध्यगौ ॥ १०२ ॥
 असंक्रान्ते च कर्तव्यं सपिण्डीकरणं खग ।
 तथैव मासिकं श्राद्धं वार्षिकं प्रथमं तथा ॥ १०३ ॥
 संबत्सरश्च मत्ते तु यदि स्यादधिमासकः ।
 तदा त्रयोदशे मासि क्रिया प्रेतस्य वार्षिकी ॥ १०४ ॥
 पिण्डवर्ज्यमसंक्रान्ते संक्रान्ते पिण्डसंयुतम् ।
 प्रतिसंबत्सरं श्राद्धमेवं मासद्वयेऽपि च ॥ १०५ ॥

100-105. When in one month [Kṣayamāsa] two saṅkrāntis occur, in the irregular month, the month being double, the Śrāddha is not performed.¹

When there are two months in one month, of those two, the two fortnights and the thirty days are the same [both must be performed.]

For the first half day take the former [the dark]; for the second half,

1. 'The ceremonies are performed according to the lunar months, but there are to be only twelve of the monthly ones in a year. Astrological calculations are done with solar months. Hence there is an intercalary month of 80 days every three years. The saṅkrānti is a solar month, the passing of the sun through one zodiacal constellation. The difference of solar and lunar months is about 11 days in the year; hence an additional irregular month occurs once in 27 months. In this long month, the malamāsa, or irregular portion, is the first half, while the second half is regular. The kṣaya-māsa is a name for a month which occurs every 149th year, in which there is no saṅkrānti,—thus there are only 12 months in that year, not 13, although it is a year of intercalary month. In this case the intercalary is added and treated as such, but the regular month is dropped. It is November, December, January or February which is thus dropped, but the intercalary is always associated with one of the other eight. The month preceding the month which is dropped has its two fortnights taken as belonging to the regular and the dropped month respectively. If a man dies in the second fortnight in this case the annual ceremony belongs to the month which was dropped. If, on the other hand, a man has died and his month is dropped the preceding month is taken for the annual Śrāddha. If a man dies in the adigmāsa, then his annual Śrāddha must be done in the dark half on the same day on which he died; if his death occurred during the first half of the day, and on the same day in the bright half if he died during the second half of the day.

the latter. Thus are understood by the wise the two months which are in the irregular month.

The Sapiṇḍa ceremony, O bird, should be done when there is no saṅkrānta; similarly the monthly and the first annual Śrāddhas.

If there is an additional month in the middle of a year, then in the thirteenth month the annual ceremony for the departed occurs.

When there is no saṅkrānta, rice-balls are not used; when there is saṅkrānta, rice-balls are proper. Thus the annual Śrāddha should be done in both months.

एवं संवत्सरे पूर्णं वार्षिकं श्राद्धमाचरेत् ।

तस्मिन्नपि विशेषेण भोजनीया द्विजातयः ॥ १०६ ॥

106. Thus, at the end of the first year one should perform the annual Śrāddha, and in that, in addition, the twice-born should be fed.

कुर्यात्संवत्सरादूर्ध्वं श्राद्धे पिण्डत्रयं सदा ।

एकोद्दिष्टं न कर्तव्यं तेन स्यात्पितृघातकः ॥ १०७ ॥

तीर्थश्राद्धं गयाश्राद्धं गजच्छायं च पैतृकम् ।

अध्वमग्नये न कुर्वीत ग्रहणे न युगादिषु ॥ १०८ ॥

यदा पुत्रेण वै कार्यं गयाश्राद्धं खगेश्वर ।

तदा संवत्सरादूर्ध्वं कर्तव्यं पितृभक्तितः ॥ १०९ ॥

गयाश्राद्धात्प्रमुच्यन्ते पितरो भवसागरात् ।

गदाधरानुग्रहेण ते यान्ति परमां गतिम् ॥ ११० ॥

107-110. After a year one should always offer three rice-balls at the Śrāddha. The ceremony for one only should not be done; by it one becomes the destroyer of his forefathers.

The Śrāddha at a sacred bathing-place, the Śrāddha at Gayā, the Gajachchhāyam, for the fathers--these he should not do during the year, nor at eclipses, nor on yuga days.

If the son performs the Śrāddha at Gayā, O Lord of Birds, it should be done after a year, with devotion to the forefathers.

The forefathers are freed from the ocean of existence by the Śrāddha at Gayā, and, by favour of the Viṣṇu, they go to the supreme state.

तुलसी मञ्जरीभिश्च पूजयेद्विष्णुपादुकाम् ।

तस्यालवादितीर्थेषु पिण्डान्दद्याद्यथाक्रमम् ॥ १११ ॥

उद्धरेत्सप्तगोत्राणि कुलमेकोत्तरं शतम् ।

शमीपत्रप्रमाणेन पिण्डं दद्याद्गयाशिरे ॥ ११२ ॥

गयामुपेत्य यः भ्रातृं करोति कुलनन्दनः ।

सफलं तस्य तज्जन्म जायते पितृपुष्टिदम् ॥ ११३ ॥

111-113. He should worship the feet of Viṣṇu with the shoots of the holy basil, and in proper order offer rice-balls round them.

He who offers, on the head of Gayā, a rice-ball of the size of even a śami leaf helps over seven clans and one hundred and one families.

He who, delighting the family, having gone to Gayā, performs the Śrāddha and gives satisfaction to the forefathers, his life is fruitful.

भयते चापि पितृभिर्गोता गाथा कगेम्बर ।

इश्वाकोर्मनु पुत्रस्य कलापोपवने सुरैः ॥ ११४ ॥

अपि नस्ते भविष्यन्ति कुले सन्मार्गशीलिनः ।

गयामुपेत्य ये पिच्छान्दास्यन्त्यस्माकमादरात् ॥ ११५ ॥

114-115. O Lord of birds, the forefathers hear a song sung by the Holy Ones in Kalāpa, the garden of Ikṣvāku, the son of Manu :—

“Are there none in your family, treading the good path, who, having gone to Gayā, will offer us rice-balls, with devotion ?”

एवमामुष्मिकीं तार्क्ष्यं यः करोति क्रियां सुतः ।

स स्यात्सुखी भवेन्मुक्तः कैदिकस्यात्मजा यथा ॥ ११६ ॥

भरद्वाजात्मजाः सप्त भुक्त्वा जन्मपरंपराम् ।

कृत्वापि गोवधं तार्क्ष्यं मुक्ताः पितृमसादतः ॥ ११७ ॥

सप्तव्याघ्रा दशार्थेषु मृगाः कालञ्जिरे गिरौ ।

चक्रवाकाः शरङ्गोपे हंसाः सरसि मानसे ॥ ११८ ॥

तेऽपि जाताः कुरुक्षेत्रे ब्राह्मणा वेदपारगाः ।

पितृभक्त्या च ते सर्वे गता मुक्तिं द्विजात्मजाः ॥ ११९ ॥

116-119. The son who thus performs the rites for the other world, O Tārksya, is happy and becomes liberated, like the son of Kausika.

The seven sons of Bharadvāja, having experienced a series of births, were liberated by the favour of the forefathers, O Tārksya, although they killed a cow.

The seven hunters in the country of Daśārṇas; the deer on the mountain of Kālinjira; the Chakravaka birds in Śaradvipa: and the swans in the Mānasa lake

Were born as Brāhminṣ learned in the Vedas, on the field of the Kurus, and all these sons of the twice-born attained liberation through devotion to the forefathers.

तस्मात्सर्वप्रयत्नेन पितृभक्तो भवेन्नरः ।

इहलोके परे चापि पितृभक्त्या सुखी भवेत् ॥ १२० ॥

120. Therefore a man should make every effort in devotion to the forefathers, for by devotion to the forefathers he becomes happy either in this or the other world.

एतच्चार्थं मया क्वातं सर्वमेवैर्ध्वदेहिकम् ।

पुत्रवाञ्छाप्रदं पुण्यं पितुर्मक्तिप्रदायकम् ॥ १२१ ॥

121. Thus I have told you, O Tārksya, all the ceremonies, concerning the deceased, giving merit to and satisfying the desires of the son, and giving liberation to the forefathers.

निर्धनोऽपि नरः कश्चिद् यः शृणोति कथामिमाम् ।

सोऽपि पापविनिर्मुक्तो दानस्य फलमाप्नुयात् ॥ १२२ ॥

122. Any man who is poor, but hears this account, even he, absolved from sins, obtains the fruit of gifts.

विधिना कुरुते यस्तु श्राद्धदानं मयादितम् ।

शृणुयाद्भ्रातृश्च चापि शृणु तस्यापि यत्फलम् ॥ १२३ ॥

पिता ददाति सत्पुत्रान् गोघनानि पितामहः ।

धनदाता भवेत्सोऽपि यस्तस्य प्रपितामहः ॥ १२४ ॥

दद्याद्विपुलमन्नाद्यं वृद्धस्तु प्रपितामहः ।

सुताः श्राद्धेन ते सर्वे दत्त्वा पुत्रस्य वाञ्छितम् ॥ १२५ ॥

गच्छन्ति धर्ममार्गैश्च धर्मराजस्य मन्दिरम् ।

तत्र धर्मसभायां ते तिष्ठन्ति परमादरात् ॥ १२६ ॥

123-126. He who performs, according to the rite, the Śrāddha offerings described by me, and also hears the Garuḍa Purāṇa,—listen to the fruit for him :—

The father gives good sons; the grandfather, wealth of cows and his greatgrandfather becomes the giver of riches.

The great-great-grandfather gives foods in abundance: all these, gratified by the Śrāddha, granting the son's desires,

Go on the way of righteousness to the mansion of the King of Justice, and there they remain, highly respected, in the assembly of Righteousness.

सूत उवाच ।

एवं श्री विष्णुना प्रोक्तमैर्ध्वदानसमुद्भवम् ।

भुत्वा माहात्म्यमतुलं गरुडो हर्षमागतः ॥ १२७ ॥

127. Sūta said: Having heard the result of the after-death gifts and their mighty greatness, thus declared by the Blessed Viṣṇu, Garuḍa went into raptures.

इति श्रीगरुडपुराणे सारोद्गारे सपिण्डनादिसर्वकर्म निरूपणं नाम

त्रयोदशोऽध्यायः ॥ १३ ॥

CHAPTER XIV.

An Account of the City of the King of Justice.

गरुड उवाच ।

यमलोकः कियन्मात्रः कीदृशः केन निर्मितः ।

समा च कीदृशी तस्यां धर्म आस्ते च कैः सह ॥ १ ॥

ये धर्ममार्गेर्गच्छन्ति धार्मिका धर्ममन्दिरम् ।

ताम्बर्मानपि मार्गाश्च ममाख्याहि दयानिधे ॥ २ ॥

1-2. Garuḍa said: what is the extent of the world of Yama? What is it like? By whom was it made? What is the assembly like, and with whom does Justice reside?

The righteous go by righteous ways to the mansion of Justice; tell me about those righteous ones and the ways, O Treasure-house of Compassion.

श्री भगवानुवाच ।

शृणु ताक्ष्यं प्रवक्ष्यामि यद्गम्यं नारदादिभिः ।

तद्दर्शनगरं दिव्यं महापुण्यैरवाप्यते ॥ ३ ॥

याम्यनैर्ऋतयोर्मन्ये पुरं वैवस्वतस्य यत् ।

सर्ववज्रमयं दिव्यममेघं तत्पुरात्सुरैः ॥ ४ ॥

चतुरस्रं चतुर्द्वारमुच्चप्राकारवेष्टितम् ।

योजनानां सहस्रं हि प्रमाणेन तदुच्यते ॥ ५ ॥

3-5. The Blessed Lord said: Listen, O Tārṣya, I will tell you about that shining city of Justice, which is accessible to Nārada and others and is reached by the very meritorious.

Between the south and south-west is the city of the son of Vivaswata, all built of diamonds, resplendent, impregnable by Holy Ones or Demons.

It is declared to be four-angled, with four gateways, surrounded by high ramparts and measuring a thousand yojanas.

तस्मिन्पुरेऽस्ति सुभगं चित्रगुप्तस्य मन्दिरम् ।

पञ्चविंशतिसङ्ख्याकैर्योजनैर्विस्तृतयतम् ॥ ६ ॥

दशोच्छ्रितं महादिव्यं लोहप्राकारवेष्टितम् ।

प्रतोलीशतसङ्घारं पताकाध्वजभूषितम् ॥ ७ ॥

विमानगणसङ्कोचं गीतवादित्रनादितम् ।

चित्रितं चित्रकुशलैर्नर्मितं देवशिल्पिभिः ॥ ८ ॥

उद्यानोपवनैरभ्यं नानाविहगकूजितम् ।

गन्धर्वैरप्सरामिभ्यः समन्तात्परिवारितम् ॥ ९ ॥

6-9. In that city is the very lovely dwelling of Chitragupta, which extends to the number of twenty-five yojanas,

Surrounded with shining ramparts of iron, up to ten [yojanas] heights, with hundreds of streets decorated with flags and banners,

Abounding in chariots, resounding with songs and music, decorated by skilful painters and constructed by divine architects,

Beautiful with gardens and parks, and sounding with the songs of various birds ; habited in every part by celestial damsels and choristers.

तत्सभायां चित्रगुप्तः स्वासने परमाद्भुते ।
 संस्थितो गण्येदायुर्मनुषाणां यथातथम् ॥ १० ॥
 न मुह्यति कथञ्चित्सु सुकृते दुष्कृतेऽपि वा ।
 यद्येनोपार्जितं कर्म शुभं वा यदि वाशुभम् ॥ ११ ॥
 तत्सर्वं भुङ्गते तत्र चित्रगुप्तस्य शासनात् ।
 चित्रगुप्तालयात्प्राच्यां ज्वरस्यास्ति महागृहम् ॥ १२ ॥
 दक्षिणस्यां च शूलस्य लूताविस्फोटयेत्तथा ।
 पश्चिमे कालपाशः स्यादजीर्णस्याव्येत्तथा ॥ १३ ॥
 उदीच्यां राजरोगोऽस्ति पाण्डुरोगस्तथैव च ।
 ऐशान्यां तु शिरोऽर्तिः स्यादग्नेय्यामस्ति मूर्च्छना ॥ १४ ॥
 अतिसारो नैर्ऋते तु वायव्यां शीतदाहकौ ।
 एवमादिभिरन्यैश्च व्यादिभिः परिवारितः ॥ १५ ॥

10-15. Chitragupta, seated on his most wonderful throne in that assembly, considers the lives of men individually.

He is never mistaken in distinguishing between good and evil deeds, or by whom good or evil deeds have been done—

And by order of Chitragupta he experiences all of them there. To the east of the abode of Chitragupta is the great house of Fever.

To the south are those of Rheumatism and skin diseases, and small-pox likewise. To the west are those of the Snare of Death, Dyspepsia, and Biliousness also.

To the north there is consumption and Jaundice likewise ; to the north-west, Headache ; to the south-east, Syncope.

To the south-west, is Dysentery ; to the north-west cold and heat---with these and other diseases it is surrounded.

लिखते चित्रगुप्तस्तु मानुषाणां शुभाशुभम् ।
 चित्रगुप्तालयादग्ने योजनानां च विंशतिः ॥ १६ ॥
 पुरमग्न्ये महादिव्यं धर्मराजस्य मन्दिरम् ।
 अस्ति रत्नमयं दिव्यं विद्युज्ज्वालार्कवर्चसम् ॥ १७ ॥

द्विशतं योजनानां च विस्तारायामतः स्फुटम् ।
 पञ्चाशच्च प्रमाणेन योजनानां समुच्छ्रितम् ॥ १८ ॥
 धृतं स्तम्भसहस्रैश्च वैदूर्यमणिमण्डितम् ।
 काञ्चनालङ्कृतं नानाहर्म्यप्रासादसङ्कुलम् ॥ १९ ॥
 शारदाम्बुनिभं रुक्मकलशैः सुमनोहरम् ।
 चित्रस्फटिकसोपानं वज्रकुङ्किमशोभितम् ॥ २० ॥
 मुक्ताजालगवाक्षं च पताकाध्वजभूषितम् ।
 घण्टानकनिनादाढ्यं हेमतोरण्यमण्डितम् ॥ २१ ॥
 नानाश्चर्यमयं स्वर्णं कपाटशतसङ्कुलम् ।
 नानाद्रुमलतागुल्मैर्निष्कण्ठैः सुविराजितम् ॥ २२ ॥
 एवमादिभिरन्यैश्च भूषणैर्भूषितं सदा ।
 आत्मयोगप्रभावैश्च निर्मितं विश्वकर्मणा ॥ २३ ॥

16-23. Chitrugupta records the good and evil of men. Twenty yojanas before the abode of Chitrugupta,

In the middle of the city, is the very resplendent mansion of the king of justice. It is shining with jewels, and splendid like lightning, flame and the sun.

It is certainly two hundred yojanas in extent, and measures fifty yojanas in height.

It is supported by thousands of pillars, decorated with emeralds, ornamented with gold, and is full of palaces and mansions,

Pleasing to the mind with cupolas of the splendour of the autumnal sky ; with beautiful crystal stairways and walls beautified with diamonds.

And with windows of strings of pearls, decorated with flags and banners ; rich with the sounds of bells and drums ; and embellished with golden fringes,

Filled with various wonders ; with hundreds of golden doors ; beautiful with trees, plants and creepers without thorns.

With these and other embellishments decorated always—it was created by the architect of the Universe by the power of his own Yoga.

तस्मिन्नस्ति समा दिव्या शतयोजनमायता ।
 अर्कप्रकाशाम्नाजिष्णुः सर्वतः कामरूपिणी ॥ २४ ॥
 नातिशीतानि चात्युष्णा मनसोज्यन्तर्हर्षिणी ।
 न शोको न जरा तस्यां क्षुत्पिपासेन चाग्रियम् ॥ २५ ॥
 सर्वे कामाः खिता यस्यां ये दिव्या ये च मानुषाः ।
 रसवच्च प्रभूतं च भक्ष्यं भोज्यं च सर्वशः ॥ २६ ॥
 रसवन्ति च तोयानि शीतान्युष्णानि चैव हि ।
 पुण्याः शब्दादयस्तस्यां नित्यं कामफलप्रदाः ॥ २७ ॥

असम्बाधा च सा तार्क्ष्यस्या कामागमा समा ।

दीर्घकालं तपस्तात्वा निर्मिता विम्बकर्मणा ॥ २८ ॥

24-28. In that there is a divine assembly place which is a thousand yojanas in extent, splendid like the sun, full of light, and in every way satisfying ;¹

With no extreme heat and no extreme cold ; most ravishing to the mind with no sorrows and no old age there, and no trouble of hunger and thirst.

All there are in a condition of happiness, whether they be human or divine ; the eatables are tasteful and plentiful, and enjoyable in every way.

The water, both hot and cold, are sweet ; the sounds and other things there are pleasant ; and trees always bear the fruit desired.

That assembly, O Tārksya, has no bondage, is enchanting, is a fulfiller of desires, and was created by the Architect of the Universe by doing tapas* for a long time.

तामुग्रतपसा यान्ति सुव्रताः सत्यवादिनः ।

शान्ताः सन्न्यासिनः सिद्धाः पूताः पूतेन कर्मणा ॥ २९ ॥

सर्वे भास्वरदेहास्तैःशुक्ला विरजाम्बराः ।

स्वकृतैः कर्मभिः पुण्यैस्तत्र तिष्ठन्ति भूषिताः ॥ ३० ॥

29-30. Those who have done great tapas, are of good vows, truth-speaking, tranquil, renouncing, accomplished, and purified by good actions go there.

All there have bodies of light, and are adorned with shining garments, and remain there ornamented with their own meritorious actions.

तस्यां स धर्मो भगवानासनेऽनुपमे शुभे ।

दशयोजनविस्तीर्णे सर्वरत्नैः सुमण्डिते ॥ ३१ ॥

उपविष्टः सतां श्रेष्ठं शोभितमस्तकः ।

कुण्डलालङ्कृतः श्रीमान्महामुकुटमण्डितः ॥ ३२ ॥

सर्वालङ्कारसंयुक्तो नीलमेघसमप्रभः ।

बालव्यजनहस्ताभिरप्सरोभिश्च धीजितः ॥ ३३ ॥

31-33. There the Lord of Justice, on a throne pure and incomparable, ten yojanas in extent, bedecked with all kinds of jewels—

Sits, the Best of the Good, his head dignified with the regal umbrella, ornamented with ear-rings, prosperous, made splendid with a large crown.

Adorned with all ornaments, splendid as a blue cloud, and fanned by celestial damsels bearing in their hands fans of hair.

¹ Taking any form desired.

* Meditation with an effort to produce physical effects.

गन्धर्वाणां समूहाश्च सङ्कशाश्चाप्सरोगणाः ।
 गीतवादित्रनृत्याद्यैः परितः सेवयन्ति तम् ॥ ३४ ॥
 मृत्युना पाशहस्तेन कालेन च बलीयसा ।
 चित्रगुप्तेन चित्रेणा कृतां तेन निषेधितः ॥ ३५ ॥
 पाशदण्डधरैर्दमैर्निर्दंशवशावर्तिभिः ।
 आत्मतुल्यबलैर्नाना सुभटैः परिवारितः ॥ ३६ ॥
 अग्निष्वात्ताश्च पितरः सोमपाश्चोष्मपाश्च ये ।
 स्वधावन्तो बर्हिषदो मूर्तामूर्ताश्च ये खग ॥ ३७ ॥
 अर्यमाद्याः पितृगणा मूर्तिमन्तस्तथापरे ।
 सर्वे ते मुनिभिः सार्धं धर्मराजमुपासते ॥ ३८ ॥
 अत्रिर्वसिष्ठः पुलहो दक्षः क्रतुरथाङ्गिराः ।
 जामदग्न्यो भृगुश्चैव पुलस्त्यागस्त्य नारदाः ॥ ३९ ॥
 पते चान्ये च बहवः पितृराजसमासदः ।
 न शक्याः परिसङ्ख्यातुं नामभिः कर्मभिस्तथा ॥ ४० ॥

34-40. Multitudes of celestial choristers and numerous groups of celestial damsels, round about, serve him with songs, music and dances.

He is waited up by Mṛityu¹ with a noose in his hand, by kâla¹ still more powerful, and by Chitrâgupta, the recorder of fate,

Surrounded by various servants equal to him in prowess, bearing awful nooses and rods, ready to do his bidding,

Who are the Agniṣvâttha, Pitris,* the Somapâs and the Uṣmapâs, the powerful Barhiṣads formed and formless, O Bird,

Aryamâs and others, hosts of progenitors, and others having forms,—all these wait upon the King of Justice, with the sages :

Atri, Vasiṣṭha, Pulaha, Dakṣa, Kraturatha, Aṅgiras, Jâmadagnya, and also Bṛigu, Pulastya, Agastya, Nârada,—

These, and many others in the assembly of the King of Progenitors, impossible to enumerate, either by their names or their deeds.

व्याख्याभिर्धर्मशास्त्राणां निष्कर्तारो यथा तथम् ।

सेवन्ते धर्मराजं ते शासनात्परमेष्ठिनः ॥ ४१ ॥

राजानां सूर्यवंशीयाः सोमवंश्यास्तथापरे ।

समायां धर्मराजं ते धर्मज्ञाः पयुपासते ॥ ४२ ॥

मनुर्दिलीपो मान्धाता सगरश्च भगीरथाः ।

अम्बरीषोऽनरथ्यश्च मुचुकुन्दो निमिः पृथुः ॥ ४३ ॥

ययातिर्नहुषः पूरुर्दुष्यन्तश्च शिबिर्नलः ।

भरतः शन्तनुः पाण्डुः सहस्राङ्गुर्न पयश्च ॥ ४४ ॥

¹ Forms of Death.

* A class of progenitors.

एते राजर्षयः पुण्याः कीर्तिमन्तो बहुधृताः ।

इष्टाभ्यमेवैर्बहुभिर्जाता धर्मसमासदाः ॥ ४५ ॥

41-45. Those who expound with accurate commentaries, the Dharmaśāstras,¹ serve the King of Justice by order of Paramēsthin.*

The kings of the Solar Race, also of the Lunar Race,—these knowers of righteousness wait upon the King of Justice in the assembly.

Mañu, Dilīpa, Māndhātā, Sagara, Bhagīratha, Ambarīṣa, Anarāṇya, Muchakunda, Nimi, and Prithu,

Yayāti, Nahuṣa, Puru ; Duṣmanta, Śibi, Nala, Bharata, Śāntanu, Pāṇdu, and also Sahasrārjuna,—

These royal sages, meritorious, famous, well-read in the Vedas, having performed many horse sacrifices, are in the assembly of Righteousness.

सभायां धर्मराजस्य धर्मएव प्रवर्तते ।

न तत्र पक्षपातोऽस्ति नानृतं न च मत्सरः ॥ ४६ ॥

सभ्याः सर्वे शास्त्रविदः सर्वे धर्मपरायणाः ।

तस्यां सभायां सततं वैवस्वतमुपासते ॥ ४७ ॥

46-47. Righteousness alone prevails in the assembly of the King of Justice. There is there no favouritism, no untruthfulness, and no jealousy.

All those assembled are knowers of the scriptures ; all are devoted to righteousness ; and in that assembly they continually wait upon Vaivasvata¹

ईदृशी सा सभा ताक्ष्यं धर्मराज्ञो महात्मनः ।

न तां पश्यन्ति ये पापा दक्षिणेन पथागताः ॥ ४८ ॥

धर्मराजपुरे गन्तुं चतुर्मागो भवन्ति च ।

पापिनां गमने पूर्वं स तु ते परिकीर्तितः ॥ ४९ ॥

48-49. Such, O Tārṣya, is the assembly of the great-souled King of Justice. The sinners, who go by the southern path, do not behold it.

There are four ways leading into the city of the King of Justice. The way for the sinful has already been described to you.

पूर्वादिभिस्त्रिभिर्मार्गेभ्यः गता धर्ममन्दिरे ।

ते हि सुकृतिनः पुण्यैस्तस्यां गच्छन्ति तान् शृणु ॥ ५० ॥

50. Those who go into the mansion of righteousness by the three gateways, eastern and others, are those of good deeds. By their merits they go into it. Hear about them :—

पूर्वं मार्गस्तु तत्रैकः सर्वभोगसमन्वितः ।

पारिजाततरुच्छयाच्छादितो रत्नमण्डितः ॥ ५१ ॥

¹ Scriptures teaching the duties of life.

* Brahmap.

¹ Yama, the son of Vivasvat.

विमानगणसङ्कीर्णं हंसावलिधिराजितः ।
 विद्रुमारामसङ्कीर्णः पीयूषद्रवसंयुतः ॥ ५२ ॥
 तेन ब्रह्मर्षयो यान्ति पुण्या राजर्षयोऽमलाः ।
 अप्सरोगन्धर्वविद्याधरमहोरगाः ॥ ५३ ॥
 देवताराधकाभ्रान्ये शिवभक्तिपरायणाः ।
 ग्रीष्मे प्रपादानरता माघे काष्ठप्रदायिनः ॥ ५४ ॥
 विश्रामयन्ति वर्षासु विरक्तान्दानमानतः ।
 दुःखितस्यामृतं ब्रूते ददते शाश्वतमनु ये ॥ ५५ ॥
 सत्यधर्मपरा ये च क्रोधलोभविवर्जिताः ।
 पितृमातृषु ये मक्ता शुद्धशुभ्र षष्ठे रताः ॥ ५६ ॥
 भूमिदा गृहदा गोदा विद्यादानप्रदायकाः ।
 पुराणवक्तृभोतारः पारायणपरायणाः ॥ ५७ ॥
 परैः सुकृतिनभ्रान्ये पूर्वद्वारे विशन्ति च ।
 यान्ति धर्मसभा यान्ते सुशीलाः शुद्धबुद्धयः ॥ ५८ ॥

51-58. There is an eastern way, abounding in all enjoyments, covered with the shade of Pārijāta trees, and paved with jewels,

Busy with numerous chariots ; splendidly lined with swans, bounded by trees and pleasure-gardens, having the essence of nectar.

By that go the holy Brāhmin-sages, the stainless royal sages, and multitudes of celestial damsels, choristers, magicians and great serpents,

And worshippers of the deities, and the devotees of Śiva, those who give rest-houses in the summer, and who give fuel in winter,

Those who shelter ascetics¹ in their houses during the rains, and make them gifts ; those who speak consolation to the mentally distressed, and certainly those who give a hermitage,

And those who delight in truth and righteousness ; those free from anger and greed ; those devoted to father and mother, those taking pleasure in the service of their Teachers.

Those who make gifts of land, of houses, of cows ; those who impart learning ; those who tell and listen to the Purāṇas ;—are travellers on the path—

These, and others of good deeds, enter by the eastern gate. Skilful in goodness, and of purified intelligence, they go to the Assembly of Righteousness.

द्वितीयस्सूक्तो मार्गो महारथशतैर्धृतः ।

नरयानसमायुक्तो हरिचन्दनमण्डितः ॥ ५९ ॥

हंससारससङ्कीर्णमक्षवाकोपशोभितः ।

अमृतद्रवसम्युक्तं भाति सरोवरः ॥ ६० ॥

¹ Those who have renounced the world.

अनेन वैदिका यान्ति तथाभ्यागतपूजकाः ।
 दुर्गामान्वाह्य ये भक्तास्तीर्थस्नाताश्च पर्वसु ॥ ६१ ॥
 ये मृता धर्मसङ्ग्रामेऽनशनेन मृताश्च ये ।
 वाराणस्यां गोम्रहे च तीर्थतोये मृता विभेः ॥ ६२ ॥
 ब्राह्मणार्थे स्वामिकार्ये तीर्थस्नेत्रेषु ये मृताः ।
 ये मृता देवविश्वंसे योगाभ्यासेन ये मृताः ॥ ६३ ॥
 सत्पात्रपूजका नित्यं महादानरताश्च ये ।
 प्रविशन्त्युदरे द्वारे यान्ति धर्मसर्मा च ते ॥ ६४ ॥

59-64. The second, the northern way, is filled with hundreds of great chariots and with palanquins, and is paved with yellow sandal-wood ; It is full of swans and water-fowl, and beautiful with Brāhmany ducks, and there is there a delightful tank full of the essence of nectar.

On this way go those who are learned in the Vedas, also those who honour guests, those who are worshippers of Durgā¹ and Bhanu,² and those who bathe at the sacred waters at the changes of the moon,

Those who die in the pursuit of righteousness, and those who die of vow of starvation, those who die in Benares, those who die in the protection of cattle, those who are accidentally drowned in the sacred waters ;

Those who die for the sake of Brāhmins, in the service of the master, at the sacred waters and on holy ground, by the will of the Shining One ; those who die in the practice of Yoga ;

Those who always honour the deserving, and those who delight in making great gifts,—these, entering by the northern gate, reach the Assembly of Righteousness.

तृतीयः पश्चिमो मार्गो रत्नमन्दिरमण्डितः ।
 सुधारससदापूर्णदीर्घिकाभिविराजितः ॥ ६५ ॥
 देरावतकुलोद्भूतमत्तमातङ्गसङ्कुलः ।
 उरुचैःश्रवः समुत्पन्नहयराजसमन्वितः ॥ ६६ ॥
 एतेनात्मपरा यान्ति सच्चक्षुरपरिचिन्तकाः ।
 अनन्यविष्णुभक्ताश्च गायत्रीमन्त्रज्ञापकाः ॥ ६६ ॥
 परहिंसापरद्रव्यपरवादपराङ्मुखाः ।
 स्वदारनिरताः सन्तः साशिका वेदपाठकाः ॥ ६८ ॥
 ब्रह्मचर्यमतधरा धानप्रस्थास्तपस्विनः ।
 श्रीपादसन्न्यासपराः समलोष्टाश्मकाश्चनाः ॥ ६९ ॥
 ज्ञानवैराग्यसम्पन्नाः सर्वभूतहिते रताः ।
 शिवविष्णुमतकराः कर्मब्रह्मसमर्पकाः ॥ ७० ॥

¹ The consort of Siva.

² The Sun.

ऋग्वैशिभिर्विनिर्मुक्ताः पञ्चयज्ञरताः सदा ।
 पितॄणां भ्रातृदातारः काले सान्ध्यमुपासकाः ॥ ७१ ॥
 नीचसङ्गविनिर्मुक्ताः सत्सङ्गतिपरायणाः ।
 एतेऽस्मरे गवैर्युक्ताः विमानवरसंस्थिताः ॥ ७२ ॥
 सुधापानं प्रकुर्वन्तो यान्ति ते धर्ममन्दिरम् ।
 विशान्तिं पश्चिमद्वारे यान्ति धर्मसमान्तरे ॥ ७३ ॥

65-73. The third, the western way, is beautified with jewelled mansions, and splendid with ponds, always filled with the essence of nectar,

Is filled with maddened elephants sprung of the family of Airāvata¹ and with jewels of horses sprung from Uchchaiḥśravâ.²

By this way go the self-reliant, those who contemplate the good scriptures, those entirely devoted to Viṣṇu, those who repeat the Gâyatri-mantra,

Those who turn away from injury to others, from the wealth of others, and from calumny ; those faithful to their wives ; the good ; those who maintain household fires ; those who repeat the Vedas ;

Observers of the vow of celibacy ; forest dwellers ; the austere ; devotees of the feet of Śrī ; those intent upon renunciation ; those who look equally upon gold, stone and earth ;

Those who have attained knowledge and dispassion ; those intent upon the welfare of all beings ; those who keep vows to Śiva and Viṣṇu ; those who perform the rites of Brāhmā,

Those who are rid of the three-fold debt ; those who always take pleasure in the five sacrifices ; those who perform Śrāddha for the forefathers ; those who perform the Sandhyā at the proper times ;

Those who abstain from the company of the wicked, devoted to the society of the good ;—these, accompanied by numbers of celestial damsels, ascend the best of chariots.

They drink nectar, and go to the mansion of righteousness, and entering by the western gate, go to the Assembly of Righteousness.

यमस्तानागतान्दृष्ट्वा स्वागतं वदते मुहुः ।
 समुत्थानं च कुरुते तेषां गच्छति संमुखम् ॥ ७४ ॥
 तदा चतुर्भुजो भूत्वा शङ्खचक्रगदासिन्धुत् ।
 पुण्यकर्मरतानां च स्नेहामित्रवदाचरेत् ॥ ७५ ॥

¹ The divine elephant.

² The divine horse.

सिंहासनं च ददते नमस्कारं करोति च ।

पादार्थं कुरुते पद्मात्पूजते चन्द्रादिभिः ॥ ७६ ॥

74-76. Yama, seeing them come, rising and coming forward, repeatedly bids them welcome.

Then, assuming his four arms, holding his conch, discus, mace and sword, he speaks and acts in a kind and friendly way to those who delight in meritorious deeds.

He offers them the throne, and bows to them ; washes their feet, and then honours them with sandal-paste and other things.

नमस्कुर्वन्तु भोः सभ्या ज्ञानिनं परमादरात् ।

एष मे मण्डलं भित्त्वा ब्रह्मलोकं प्रयास्यति ॥ ७७ ॥

भो भो बुद्धिमतां श्रेष्ठा नरकङ्केशभीरवः ।

भवद्भिः साधितं पुण्यैर्देवत्वं सुखदायकम् ॥ ७८ ॥

मानुषं दुर्लभं प्राप्य नित्यं यस्तु न साधयेत् ।

स याति नरकं घोरं कोऽन्यस्तस्मादचेतनः ॥ ७९ ॥

अस्त्रिणोऽशरीरेण योऽस्त्रिणैश्च धनादिभिः ।

सञ्चिन्नेति स्त्रिं धर्मं स एको बुद्धिमान्नरः ॥ ८० ॥

तस्मात्सर्वप्रयत्नेन कर्तव्यो धर्मसञ्चयः ।

गच्छन् पुण्यवत्स्थानं सर्वभोगसमन्वितम् ॥ ८१ ॥

77-81. "O' You Assembled! Salute with deepest reverence the knower. He, departing from my dominion, will go to the world of Brahmā.

"O, Best of the Wise, who avoid the pains of hell ; you have by your merits attained divinity, the state of happiness.

"He who, attaining the human state, difficult to reach, never acts wisely, he goes to a dreadful hell. Who is more foolish than he ?

"He who, in the impermanent body, amid perishable wealth and other things, stores up unchanging righteousness, he alone is a wise man.

"Therefore should righteousness be accumulated, with every effort. Go you to the holy place which abounds in all enjoyments."

इति धर्मवचः श्रुत्वा तं प्रणम्य सर्वां च ताम् ।

अमरैः पूज्यमानास्ते स्तूयमाना मुनीश्वरैः ॥ ८२ ॥

विमानगणसङ्कीर्णाः प्रयान्ति परमं पदम् ।

केचिद्धर्मसमायां हि तिष्ठन्ति परमादरात् ॥ ८३ ॥

उषित्वा तत्र कल्पान्तं भुक्त्वा भोगानमानुषान् ।

प्राप्नोति पुण्यशेषेण मानुष्यं पुण्यदर्शनम् ॥ ८४ ॥

महाधनी च सर्वज्ञः सर्वशास्त्रविशारदः ।

पुनः स्वात्मविचारेण ततो याति परां गतिम् ॥ ८५ ॥

82-85. They, having heard the words of Justice, and having saluted him and the assembly, and being honoured by the immortals and extolled by the leaders of the sages,

Go along the highest path, accompanied by multitudes of chariots ; then those in that assembly of righteousness rise up with great respect.

Having spent there¹ some ages, and enjoyed superhuman pleasures, they obtain, as a result of their merits, holy human birth,

Wealthy and wise, expert in all the scriptures. Then again they go to the highest condition by their own good conduct.

पतसे कथितं सर्वं त्वया पृष्टं यमालयम् ।

इदं शृण्वन्नरो भक्त्या धर्मराजसमां व्रजेत् ॥ ८६ ॥

86. All this about the abode of Yama has been told you upon your asking. The man who hears this with devotion goes to the assembly of the King of Justice.

इति श्रीगण्डपुराणे सारोद्वारे धर्मराजनगरनिरूपणे नाम चतुर्दशोऽध्यायः ॥ १४ ॥

¹ That is in Heaven world.

CHAPTER XV.

An Account of the Coming to Birth of People who have done Good.

गरुड उवाच ।

धर्मात्मा स्वर्गतिं भुक्त्वा जायते विमले कुले ।

अतस्तस्य समुत्पत्तिं जननी जडरे वद ॥ १ ॥

यथा विचारं कुरुते देहेऽस्मिन्सुकृती जनः ।

तथाहं श्रोतुमिच्छामि वद मे कद्वानिधे ॥ २ ॥

1-2. Garuḍa said : The righteous man having enjoyed heaven, is born in a stainless family. Now tell me how he is produced in the womb of the mother.

I wish to hear what, in this body, the man of good deeds thinks. Tell me, O Treasure-house of Compassion !

श्रीभगवानुवाच ।

साधु पृष्टं त्वया तार्क्ष्य परं गोप्यं वदामि ते ।

यस्य विज्ञानमात्रेण सर्वज्ञत्वं प्रजायते ॥ ३ ॥

वक्ष्यामि च शरीरस्य स्वरूपं पारमार्थिकम् ।

ब्रह्माख्यगुणसम्पन्नं योगिनां धारणास्पदम् ॥ ४ ॥

3-4. The Blessed Lord said : You have asked well, O Tārṣya. I will tell you that supreme secret, even by knowing which one becomes all-knowing.

I will tell you the real nature of that body which possesses the attributes of the universal Egg,—the object of concentration of Yogins.

षड्वक्त्रचिन्तनं यस्मिन्यथा कुर्वन्ति योगिनः ।

ब्रह्मरन्ध्रे चिदानन्दरूपध्यानं तथा शृणु ॥ ५ ॥

शुचीनां श्रीमतां गेहे जायते सुकृती यथा ।

तथा विधानं नियमं तत्पित्रोः कथयामि ते ॥ ६ ॥

5-6. Hear how the Yogins perform the meditation upon the six chakras¹ within it, and likewise meditation upon the nature of Chit and Ānanda in the Brahmārāndhra,

And how he of good deeds is born in the house of the pure and prosperous. I will tell you also about the rites and observances of the parents.

¹ Certain centres in the etheric and higher bodies, which revolves like wheels when set in motion by meditation ; hence the name chakra.

ऋतुकाले तु नारीणां त्यजेद्दिनचतुष्टयम् ।
 तावन्नालोकयेद्भक्त्रं पापं वपुषि सम्भवेत् ॥ ७ ॥
 ज्ञात्वा सचैलं सा नारी चतुर्थेऽहनि शुद्ध्यति ।
 सप्ताहात्पितृदेवानां भवेद्योग्या व्रतार्चने ॥ ८ ॥
 सप्ताहमध्ये यो गर्भः स भवेन्मलिनाशयः ।
 प्रायशः सम्भवत्यत्र पुत्रस्त्वष्टाहमध्यतः ॥ ९ ॥
 युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मा सुरात्रिषु ।
 पूर्वं सप्तकमुत्पद्य तस्माद्युग्मासु संविशेत् ॥ १० ॥

7-10. After menstruation the women should be avoided for four days. Their faces should not be seen during that time, lest sin should arise in the body.

Having bathed, and washed her clothes, a woman becomes pure on the fourth day. From the seventh day she becomes fit to perform the rites of worship to the forefathers and the Shining Ones.

During the seven days the embryo continues impure. Here the sons gradually enter during the eighth day.

Sons are born on even nights, daughters on odd. Keeping away from her during the first seven days, on even nights he enters.

षोडशतु निशाः स्त्रीणां सामान्याः समुदाहृताः ।
 या वै चतुर्दशीरात्रिर्गर्भस्तिष्ठति तत्र वै ॥ ११ ॥
 शुक्लमान्यनिधिः पुत्रस्तदा ज्ञायेत धार्मिकः ।
 सा निशा प्राकृतैर्जीवैर्न लभ्येत कदाचन ॥ १२ ॥

11-12. Sixteen nights are declared to be common for women.¹ On the fourteenth night the seed remains there certainly.

Then is produced the righteous son, a store of auspicious qualities. That night is never obtained by vulgar people.

पञ्चमेऽहनि नारीणां कार्यं मधुरभोजनम् ।
 कटु क्षारं च तीक्ष्णं च त्याज्यमुष्णं च दूरतः ॥ १३ ॥

13. On the fifth day women should eat sweet foods. Pungent, acid, astringent and hot things should be entirely avoided.

तत्क्षेत्रमेषधीपात्रं बीजं चाप्यमृतायितम् ।
 तस्मिन्नुत्पा नरः स्वामी सम्यक् फलमवाप्नुयात् ॥ १४ ॥
 ताम्बूलपुष्पश्रीकण्ठैः संयुक्तः शुचिवस्त्रभृत् ।
 धर्ममादाय मनसि सुतल्पं संविशेत्पुमान् ॥ १५ ॥
 निषेकसमये यादृक् नरचित्तविकल्पना ।
 तादृक्स्वभावसम्भूतिर्जन्तुर्विशति कुक्षिगः ॥ १६ ॥

¹ Sixteen are favourable, but the fourteenth of them is best, if some other cause does not render it inauspicious.

चैतन्यं बीजभूतं हि नित्यं शुक्रेऽप्यवस्थितम् ।
 कामश्चित्तं च शुक्रं च यदा ह्येकत्वमाप्नुयात् ॥ १७ ॥
 तदा द्रावमवामोति येषिर्द्भर्माशये नरः ।
 शुक्रशोणितसंयोगात् पिण्डोत्पत्तिः प्रजायते ॥ १८ ॥

14-18. The husband, like a husbandman, having sown the seed of great potentiality in the field which is productive of grain, reaps a good harvest.

The man, having chewed betel,¹ put on flowers and sandal-paste, and clean clothes, and with righteous thoughts in his mind, should unite with his good wife.

According to the thoughts in his mind at the time of union will be the nature of the one who enters the womb.

The intelligence joined with the seed remains always in the sperm. When desire, thought and sperm become united,

Then the man obtains semen, and in the interior of the womb the formation of ovum takes place, by the union of sperm and germ [cells].

परमानन्दः पुत्रो भवेद्भर्गवतः कृती ।

भवन्ति तस्य निखिलाः क्रियाः पुंसवननादिकाः ॥ १९ ॥

19. The good son who enters the womb is the giver of the highest bliss. For him there are numerous rites, such as the Punsavana.*

जन्म प्राप्नोति पुण्यात्मा ग्रहेषु च गतेषु च ।

तज्जन्मसमये विप्राः प्राप्नुवन्ति धनं बहु ॥ २० ॥

विद्याधिनयसम्पन्नो वर्धते पितृवेषमनि ।

सतां सङ्गेन स भवेत् सर्वाङ्गमविशारदः ॥ २१ ॥

दिव्याङ्गनादिभोक्ता स्यात् तारुण्ये दानवाभ्यनी ।

पूर्वं कृततपस्तीर्थे महापुण्यफलोदयात् ॥ २२ ॥

ततश्च पतते नित्यमात्मानात्मविचारणे ।

अभ्यारोपापवादाभ्यां कुस्ते ब्रह्मचिन्तनम् ॥ २३ ॥

20-23. The meritorious soul obtains birth in a high family. At the time of his birth Brāhmins receive much wealth.

He grows up in his parents' house, endowed with learning and modesty, becoming skilful in all the sciences, by association with the wise.

In his youth he is divinely handsome, wealthy and benevolent, arising as the result of great merit, austerities, and pilgrimages to sacred waters, formerly done.

¹ To augment the virile power.

* A rite performed when living conception is observed.

Then he constantly strives to discriminate between the self and the not-self. By adhyāropa¹ and apavāda² he meditates upon Brahman.

अस्यासङ्गादध्याय ब्रह्मोन्वयकारिणः ।

क्षित्वायनात्मवर्गस्य गुणांस्ते कथयाम्यहम् ॥ २४ ॥

24. For the understanding of the dissociation of Brahman from that with which he is associated, I will tell you the attributes of earth and the others, which are of the genus "Not-self."

क्षितिर्षारि हविर्मोक्षा वायुराकाश एव च ।

स्थूलभूता इमे प्रोक्ताः पिण्डोऽयं पञ्चमैतिकः ॥ २५ ॥

त्वगस्त्रि नाड्यो रोमाणि मांसं चैव स्रग्भ्रवर ।

एते पञ्चगुणा भूमेर्मया ते परिकीर्तिताः ॥ २६ ॥

लाला मूत्रं तथा शुक्रं मज्जा रक्तं च पञ्चमम् ।

अपां पञ्चगुणाः प्रोक्तास्तेजसोऽपि निशामय ॥ २७ ॥

क्षुधा तृषा तथा लस्यं निद्रा कान्तिस्तथैव च ।

तेजः पञ्चगुणं तार्क्ष्यं प्रोक्तं सर्वत्र योगिभिः ॥ २८ ॥

आकुम्भनं धावनं च लङ्घनं च प्रसारणम् ।

चेष्टितं चेति पञ्चैव गुणा वायोः प्रकीर्तिताः ॥ २९ ॥

घोषश्चिन्ता च शून्यत्वं मोहश्चिन्ता च संशयः ।

आकाशस्य गुणाः पञ्च ज्ञातव्यास्ते प्रयत्नतः ॥ ३० ॥

25-30. Earth, water, fire, air and ether—these are called the stable elements. This body is made up of the five elements.

Skin, bones, nerves, hair and flesh,—these are the five attributes of earth, O Lord of birds, declared to you by me.

Saliva, urine, sperm, marrow, and blood, the fifth,—are said to be the five attributes of water. Now hear those of fire :—

Hunger, thirst, sloth, sleep and sexual desire—are called the five attributes of fire by Yogins everywhere, O Tārksya.

Bending, running, jumping, stretching and moving,—these are declared the five attributes of air.

Speech, thought, vacuity, delusion and mental instability—the five attributes of ether, may be understood by you with effort.

मनो बुद्धिरहङ्कारश्चित्तं चेति चतुष्टयम् ।

अन्तःकरणमुद्दिष्टं पूर्वकर्माधिवासितम् ॥ ३१ ॥

31. Mind, reason, individualisation, analysis—these four are called the Internal Means, and have the flavour of past karma.

श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं ज्ञानेन्द्रियाणि च ।

वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाणि च ॥ ३२ ॥

¹ False ascription, and ² refutation, two sorts of arguments.

32. Ears, skin, eyes, tongue and nose are the sense organs. The organs of speech, hands, feet, the organs of generation and of excretion are the organs of action.

दिग्वातार्क प्रवेतोऽग्निर्वाहोऽपेन्द्रमित्रकाः ।

ज्ञानकर्मेन्द्रियाणां च देवताः परिकीर्तिताः ॥ ३३ ॥

33. Dik, Vāta, Arka, Prachetas, the two Aśvins, Vahni, Indra, Upendra, Mitra, are declared to be the duties of the organs of sense and action.

इडा च पिङ्गला चैव सुषुम्णाया तृतीयका ।

गान्धारी गजजिह्वा च पूषा चैव यशस्विनी ॥ ३४ ॥

अलम्बुषा कुङ्कुम्भपि शङ्खिनी दशमी तथा ।

पिण्डमध्यस्थिताश्चेता प्रधाना दश नाडिकाः ॥ ३५ ॥

34-35. Idā,¹ Pingalā,² Suṣumnā,³ thirdly, and also Gāndhārī,⁴ Gajajihva,⁵ Pūṣā,⁶ Yaśasvinī,⁷

Alambuṣa,⁸ and Kuṅkū,⁹ and Śaṅkhini,¹⁰ the tenth as well—are situated in the interior of the body, and are the ten principal Nāḍis.¹¹

प्राणोऽपानाः समानाख्या उदानो व्यान एव च ।

नागः कूर्मश्च कृकलो देवदत्तो धनञ्जयः ॥ ३६ ॥

हृदि प्राणो गुदेऽपानः समानो नाभिमण्डले ।

उदानः कण्ठदेशेऽस्याह्वानः सर्वशरीरगः ॥ ३७ ॥

उद्गारे नाग आख्यातः कूर्म उन्मीलने स्मृतः ।

कृकलः क्षुत्करो ह्येयो देवदत्तो विजृम्भणे ॥ ३८ ॥

न जहाति मृतं वापि सर्वव्यापी धनञ्जयः ।

कवलैर्भुक्तमन्नं हि पुष्टिदं सर्वदेहिनाम् ॥ ३९ ॥

36-39. Prāṇa, Apāna, Samāna, Udāna, and Vyāna also,—Nāga, Kūrma, Krikala, Devadatta and Dhanañjaya¹² :—

In the heart, Prāṇa ; in the anus, Apāna ; in the navel, Samāna ; in the region of the throat, Udāna ; and distributed all over the body, Vyāna :

¹ The left hand nāḍī.

² The right hand one.

³ The central one.

⁴ This goes to the left eye.

⁵ This goes to the right eye.

⁶ This goes to the right ear.

⁷ This goes to the left ear.

⁸ This goes to the mouth.

⁹ This goes to the līṅgam.

¹⁰ This goes to the mūla.

¹¹ An inner nerve, channel for the vital breath.

¹² Various forms of the vital breath.

Vomiting is called Nāga ; opening and shutting the eyes is known as Kūrma ; the cause of hunger is to be known as Krikala ; Yawning, Devadatta ;

Dhauañjaya, all-pervading, does not leave even the corpse, and carries all over the body the nourishment which is obtained by eating mouthfuls of food.

नयते व्यानको वायुः सारांशं सर्वनाडिषु ।
 आहारो भुक्तमात्रो हि वायुना क्रियते द्विधा ॥ ४० ॥
 सम्प्रविश्य गुदे सम्यक् पृथगन्नं पृथग्नलम् ।
 ऊर्ज्वमग्नेर्जलं कृत्वा कृत्वाच्च च जलोपरि ॥ ४१ ॥
 अग्नेश्चाधः स्वयं प्रायः खित्वाग्निं धमते शनैः ।
 वायुना ध्यायमानोऽग्निः पृथक्किञ्च पृथग्नसम् ॥ ४२ ॥
 कुक्ष्ये व्यानको वायुर्विष्वक् सम्प्रापयेन्नसम् ।
 द्वारैर्द्वादशभिर्भिन्नं किञ्च देहाद्बहिः कजेत् ॥ ४३ ॥

40-43. The air called Vyāna carries the essential part in all the Nādis. Food, as soon as eaten, is split into two by that air.

Having entered near the anus it separates the solid and liquid portions, placing the water over the fire, and the solid over the water,

The Prāṇa standing under the fire, inflames it slowly. The fire, inflamed by the air, separates the substance from the waste.

The Vyāna air makes the essence go all over, and the waste, forced through the twelve gateways, is ejected from the body.

कर्णोक्षि नासिका जिह्वा दन्ता नाभिर्नखा गुदम् ।
 गुह्यं शिला वपुर्लोम मलस्थानानि चक्षते ॥ ४४ ॥

44. Ears, eyes, nostrils, tongue, teeth, navel, nails, anus, generative organs, head, trunk, hair—are called unclean places.

एवं सर्वे प्रवर्तन्ते स्वस्वकर्माणि वायवः ।

उपलभ्यात्मनः सत्ता सूर्यालोकं यथा जनाः ॥ ४५ ॥

45. Thus the airs, having derived their power from the self, perform their own functions, affecting people, just as does the rising of the sun.

इदानीं नरदेहस्य शृणुरूपद्वयं खग ।

व्यावहारिकमेकं च द्वितीयं पारमार्थिकम् ॥ ४६ ॥

46. Now hear, O Bird, the two-fold nature of the body of man. One is Vyāvahārika, and the second Pāramārthika.

तिन्नः कोट्योर्ध्वकोटी च रोमाणि व्यावहारिके ।

सप्तलक्षाणि केशाः स्युर्नखा प्रोक्तास्तु विंशतिः ॥ ४७ ॥

द्वाविंशद्दशानाः प्रोक्ताः सामान्याद्विन्नतासुत ।

मांसं पलसहस्रं तु रक्तं पलशतं स्मृतम् ॥ ४८ ॥

पलानि दश मेदस्तु त्वक्पलानि च सप्ततिः ।
 पलद्वादशकं मज्जा महारक्तं पलत्रयम् ॥ ४९ ॥
 शुक्रं त्रिकुडवं ज्ञेयं कुडवं शोणितं स्मृतम् ।
 वष्ट्युत्तरं च त्रिशतमस्त्र्यां देहे प्रकीर्तितम् ॥ ५० ॥
 नाभ्यः स्थूलाश्च सूक्ष्माश्च कोटिशः परिकीर्तिताः ।
 पित्तं पलानि पञ्चाशत्तदर्थं श्लेष्मण्यस्तथा ॥ ५१ ॥
 सततं जायमानं तु विष्णुं चाग्रमाख्यतः ।
 पतद्गुणसमायुक्तं शरीरं व्यावहारिकम् ॥ ५२ ॥

47-52. On the Vyāvahārika there are thirty-five millions of hairs of the body, seven hundred thousands of hairs of the head, it is said, and twenty nails ;

There are said to be thirty-two teeth usually, O son of Vinatā ; the flesh is said to be one thousand *palās*¹ and blood one hundred *palās* ;

Fat is ten *palās* ; skin is seven *palās*, marrow is twelve *palās* ; the " great blood " is three *palās* ;

Seed is known to be two *kuḍavas* ; ovum one *kuḍava* ; and bones in the body are said to be three hundred and sixty ;

The *nāḍīs*, both dense and subtle, number tens of million ; bile is fifty *palās* ; phlegm is half of that ;

The waste materials are not measurable, as they are constantly changing. The body which possesses these attributes is Vyāvahārika.*

भुवनानि च सर्वाणि पर्वतद्वीपसागराः ।

आदित्याद्या ग्रहाः सन्ति शरीरे पारमार्थिके ॥ ५३ ॥

53. All the worlds, mountains, continents, oceans, suns and planets are in the Pāramārthika² body.

पारमार्थिकदेहे हि षट्चक्राणि भवन्ति च ।

ब्रह्माण्डे ये गुणाः प्रोक्तास्तैज्यस्मिन्नेव संस्थिताः ॥ ५४ ॥

54. In the Pāramārthika body, there are six chakras in which are said to be located the attributes of the egg of Brahmā.

तानहं ते प्रवक्ष्यामि योगिनां धारणास्पदान् ।

येषां भावनया जन्तुर्भवेद्देवाजरूपमाक् ॥ ५५ ॥

55. I will tell you about these, which are the objects of meditation of Yogins. By pondering upon them one becomes the enjoyer of the nature of Vairāja.*

¹ Pala is a little more than an ounce (½ oz.)

² Individual and common physical body.

³ Universal and spiritual body.

⁴ Viraj means " to shine."

पादाधस्तात्सलं ज्ञेयं पादोर्ध्वं वितलं तथा ।
 आनुनोः सुनलं विद्धि सक्थिदेशे महातलम् ॥ ५६ ॥
 तलातलं सक्थिमूले गुह्यदेशे रसानलम् ।
 पातालं कटिसंख्यं च सप्तलोकाः प्रकीर्तिताः ॥ ५७ ॥
 भूर्लोकं नाभिमध्ये तु भुवर्लोकं तदूर्ध्वके ।
 स्वर्लोकं हृदये विद्यात्कण्ठदेशे महस्तथा ॥ ५८ ॥
 जनलोकं वक्रदेशे तपोलोकं ललाटके ।
 सत्यलोकं ब्रह्मरन्ध्रे भुवनानि चतुर्दश ॥ ५९ ॥

56-59. Below the feet is called Atala ; above the feet, Vitala ; at the knees know it as Sutala ; at the thighs Mahātala ;

At the hips, Talātala ; at the secret part Rasātala ; at the loins Pātala ; these are declared to be the seven worlds :

Bhūloka, at the middle of the navel ; above it the Bhuvarloka ; in the heart, Svarloka ; at the throat it should be known as Maharloka ;

Janaloka, in the region of the mouth ; Tapoloka, at the forehead ; Satyaloka in the Brahmaraṇḍhra—these are the fourteen worlds.

त्रिकोणे संस्थिता मेरुश्चः कोणे च मन्दरः ।

दक्षकोणे च कैलासो वामकोणे हिमाचलः ॥ ६० ॥

निषधश्चोर्ध्वरेखायां दक्षायाम् गन्धमादनः ।

रमणो वामरेखायां सप्तैते कुलपर्वताः ॥ ६१ ॥

60-61. Meru is situated in the triangle¹ ; Mandara is in the inverted triangle ; Kailāsa is in the right triangle ; Himāchala, in the left triangle.

Niṣada is in the upper lines ; Gandhamādana in the lines on the right ; Ramaṇa in the lines on the left ;—the seven great mountains.

अस्थित्वाने भवेज्जम्बुः शाको मज्जासु संस्थितः ।

कुशद्वीपः स्थितो मांसे क्रौञ्चद्वीपः शिरासु च ॥ ६२ ॥

त्वचायां शाल्मलीद्वीपो गोमेदो रोमसञ्चये ।

नखस्य पुष्करं विद्यात्सागरास्तदनन्तरम् ॥ ६३ ॥

क्षारोदो हि भवेन्मूत्रे क्षीरे क्षीरोदसागरः ।

सुरोदधिः श्लेष्मसंस्थो मज्जायां घृतसागरः ॥ ६४ ॥

रसोदधिं रसे विद्याच्छोणिते दधिसागरः ।

स्वादूदो लम्बिकास्थाने जानीयाद्विनामुत ॥ ६५ ॥

62-65. Jambu is in the place of the bones ; Śāka is situated in the marrow ; the Kuśa continent is situated in the flesh ; the Krauncha continent in the nerves ;

The Śālmali continent is in the skin ; Gomeda, in the mass of hair ; Puṣkara, in the place of the nails ;—and next the oceans :—

¹ The triangle in the triangle. Meru is the sacred mountain or pakk.

In the urine the Kṣāra ocean ; the Kṣāra ocean in the milk ; the Sura ocean is situated in the phlegm ; in the marrow, the Ghṛita ocean ;

The Rasa ocean in the juices ; the Dadhi ocean is known to be in the ova ; the Swādu ocean in the region of the soft palate ; you should know, O son of Vinatā.

नादचक्रे स्थितः सूर्यो बिन्दुचक्रे च चन्द्रमाः ।

लोचनस्थः कुजो हृदयेऽहो प्रकीर्तितः ॥ ६६ ॥

विष्णुस्थाने गुरुं विद्याच्छुक्रं शुक्रो व्यवस्थितः ।

नाभिस्थाने स्थितो मन्दो मुखे राहुः प्रकीर्तितः ॥ ६७ ॥

वायुस्थाने स्थितः केतुः शरीरे प्रहमण्डलम् ।

एष सर्वस्वरूपेण चिन्तयेदात्मनस्तनुम् ॥ ६८ ॥

66-68. The sun is situated in the Nāda chakra ; the moon is in the Bindu chakra ; Mars is situated, it should be known, in the eyes ; Mercury is in the heart, it is declared ;

Jupiter is in the Viṣṇu-sthāna, it should be known ; Venus is situated in the seed ; Saturn is in the navel ; Rāhu, in the face, it is declared ;

Ketu is situated in the lungs ;—in the body is the circle of the planets. In all these forms one should meditate on his own body.

सदा प्रभातसमये बद्ध पद्मासनः स्थितः ।

षट्चक्रचिन्तनं कुर्यादयथोक्तमजपाक्रमम् ॥ ६९ ॥

अजपा नाम गायत्री मुनीनां मोक्षदायिनी ।

अस्याः सकृत्सप्तमात्रेण सर्वपापैः प्रमुच्यते ॥ ७० ॥

शृणु तार्क्ष्य प्रवक्ष्येऽहमजपाक्रममुत्तमम् ।

यं कृत्वा सर्वदा जीवो जीवमायं विमुञ्चति ॥ ७१ ॥

69-71. Always at dawn, sitting steadily cross-legged, one should meditate upon the six chakras, in the order of the Ajapā.¹

The Gāyatri called Ajapā is the giver of liberation to the sages ; by merely thinking upon it one is released from all sin.

Listen, O Tārṣya, and I will explain the best method of Ajapā, by doing which the individual always gives up his separateness.

मूलाधारः स्वाधिष्ठानं मणिपूरकमेव च ।

अनाहतं विशुद्धाख्यमाज्ञा षट्चक्रमुच्यते ॥ ७२ ॥

मूलाधारे लिङ्गदेशे नाभ्यां हृदि च कण्ठके ।

शुबोर्मध्ये अक्षरम्भे क्रमाच्चक्राणि चिन्तयेत् ॥ ७३ ॥

72-73. Mūlādhāra, Swādhishthāna, Maṇipūṛaka, Anāhatam, Viśud-dhi and also Ājñā,—are spoken of as the six chakras.

¹ The saying of "Haima,"

One should meditate in order upon the chakras, at the root of the generative organ ; in the region of the pelvis ; in the navel ; in the heart ; in the throat ; between the eyebrows ; at the top of the head.

आधारं तु चतुर्दलानलसमं वासान्तवर्णाश्रयं
 स्वाधिष्ठानमपि प्रभाकरसमं बालान्तषट्पत्रकम् ।
 रक्तामं मणिपूरकं दशदलं डाद्यम्कारान्तकं
 पत्रैर्द्वादशभिरनाहतपुरं हैमं कठान्ता वृतम् ॥ ७४ ॥
 पत्रैः सस्वरषोडशीः शशधरज्योतिर्विशुद्धाम्बुजं
 हंसेत्यक्षरयुग्मकं द्वयदलं रक्ताभमात्राम्बुजम् ।
 तस्मादूर्ध्वगतं प्रभासितमिदं पद्मं सहस्रच्छदं
 सत्यानन्दमयं सदा शिवमयं ज्योतिर्मयं शाश्वतम् ॥ ७५ ॥

74-75. The mûlâdhâna is four-petalled and resplendent, with letters from va to sa ; the Svâdhiṣṭhâna resembles the sun, is six-petalled, and has the letters from ba to la ; the Maṇipûraka is red in colour and has ten petals, from ḍa to pha ; the Anâhata is twelve-petalled, from ka to tha, and is golden-coloured ;

The visuddhi lotus is sixteen-petalled, with the vowels, and has the light of the moon ; the Mâtra' lotus is two-petalled, has the letters ha and kṣa, and is red in colour ; the one at the top of the head is the most resplendent, this lotus has a thousand petals, and is the seat of truth and bliss, ever auspicious, light-possessing and eternal.

गणेशं च विधिं विष्णुं शिवं जीवं गुरुं ततः ।

व्यापकं च परं ब्रह्म क्रमाच्चक्रेषु चिन्तयेत् ॥ ७६ ॥

76. One should meditate, in order, in the chakras, on Gaṇeṣa, on Vidhi,¹ on Viṣṇu, on Śiva, on Jīva, on Guru, and on Parambrahman, all-pervading.

एकविंशत्सहस्राणि षट्शतान्यधिकानि च ।

अहोरात्रेण श्वासस्य गतिः सूक्ष्मा स्मृता बुधैः ॥ ७७ ॥

हकारेण बहिर्याति सकारेण विशेत्पुनः ।

हंसा हंसेति मन्त्रेण जीवो जपति तत्त्वतः ॥ ७८ ॥

षट्शतं गणनायाय षट्सहस्रं तु वेधसे ।

षट्सहस्रं च हरये षट्सहस्रं हराय च ॥ ७९ ॥

जीवात्मने सहस्रं च सहस्रं गुरवे तथा ।

चिदात्मने सहस्रं च जपसङ्ख्यां निवेदयेत् ॥ ८० ॥

77-80. It is said by the wise that the subtle movements of the breath in one day and night number twenty-one thousand six hundred.

¹ That is, the Âjñâ.

² Brahmâ,

It goes out with the sound of "ha," and enters again with the sound of "sa." The individual is, indeed, always repeating the mantra, "Hamsa, hamsa,"—

Six hundred for Gaṇeśa ; six thousand for Vedhas¹ ; six thousand for Hari² ; six thousand for Hara.³

A thousand for the Jivātman ; a thousand for Guru ; a thousand for the Chid itman ;— thus one should understand the respective numbers of the repetitions.

एतांश्चक्रगतान्ब्रह्ममयूखान्मुनयोऽमरान् ।

सत्सम्प्रदायवेत्तारश्चिन्तयन्त्यरुणादयः ॥ ८१ ॥

शुक्रादयोऽपि मुनयः शिष्यानुपदिशन्ति च ।

अतः प्रवृत्तिं महतां ध्यात्वा ध्यायेत्सदा बुधः ॥ ८२ ॥

81-82. Aruṇa and other sages, who know the succession of Teachers, meditate upon the deities presiding over the chakras, who are rays of Brahman.

The sages, Śuka and others, teach it to their pupils ; therefore a wise man, after meditating upon the path of the Great Ones, should always meditate thus.

कृत्वा च मानसीं पूजां सर्वचक्रेष्वनन्यधीः ।

ततो गुरुपदेशेन गायत्रीमजपां जपेत् ॥ ८३ ॥

83. Having worshipped mentally in all the chakras, with unwavering mind, he should repeat the Ajapā-gāyatri according to the instructions of the Teacher.

अधोमुखे ततो रन्ध्रे सहस्रदलपङ्कजे ।

हंसगं श्रीगुरुं ध्यायेद्ब्रह्मभयकराभुजम् ॥ ८४ ॥

क्षालितं चिन्तयेद्देहं तत्पादामृतधारया ।

पञ्चोपचारैः सम्पूज्य प्रणमेत्तत्स्त्वेन च ॥ ८५ ॥

ततः कुण्डलिनीं ध्यायेदारोहादवरोहतः ।

षट्चक्रकृतसञ्चारां सार्धत्रिचलयां स्थिताम् ॥ ८६ ॥

ततो ध्यायेत्सुषुम्णाख्यं धामरन्ध्राद् बहिर्गतम् ।

तथा तेन गता यान्ति तद्विष्णोः परमं पदम् ॥ ८७ ॥

ततो मच्चिन्तितं रूपं स्वयं ज्योतिः सनातनम् ।

सदानन्दं सदा ध्यायेन्मूर्ध्नि ब्राह्मसङ्गके ॥ ८८ ॥

84-88. He should meditate in the Randhra, with the thousand-petalled lotus inverted, upon the Blessed Teacher within the Hamsa, whose lotus-hand frees from fear.

¹ Brahmā.

² Viṣṇu.

³ Īva.

He should regard his body as being washed in the flow of nectar from His feet. Having worshipped in the five-fold way he should prostrate, singing His praise.

Then he should meditate on the Kuṇḍalinī, as moving upwards and downwards, as making a tour of the six chakras, placed in three-and-a-half coils.

Then he should meditate on the place called Suṣuṃṇā, which goes out of the Randhra; thereby he goes to the highest state of Viṣṇu.

Then he should always meditate, between four o'clock and sunrise, on my form, self-illuminated, eternal and ever-blissful.

एवं गुरुपदेशेन मनो निश्चलतां नयेत् ।

न तु स्थेन प्रयत्नेन तद्धिना पतनं भवेत् ॥ ८९ ॥

89. He should bring his mind to a state of steadiness, not by efforts alone, but under the instruction of a teacher, without whom he falls.

अन्तर्यामिं विचार्यैवं बहिर्यामिं समाचरेत् ।

ज्ञानसम्प्राप्त्यदिक् कृत्वा कुर्यान्निरहार्यनम् ॥ ९० ॥

90. Having done the inward-sacrifice he should perform the outward-sacrifice. Having done the purificatory ablution, and the Sandhyā, he should worship Hari and Hara.

देहाभिमानिनामन्तर्मुखीवृत्तिर्न जायते ।

अतस्तेषां तु मङ्गकिः सुकरा मोक्षदायिनी ॥ ९१ ॥

तपोयोगादयो मोक्षमार्गाः सन्ति तथापि च ।

समीचीनस्तु मङ्गकिमार्गः संसरतामिह ॥ ९२ ॥

ब्रह्मादिभिश्च सर्वज्ञैरयमेव विनिश्चितः ।

त्रिवारं वेदशास्त्राणि विचार्य च पुनः पुनः ॥ ९३ ॥

यज्ञादयोऽपि सद्धर्माश्चिन्तयोधनकारकाः ।

फलरूपा च मङ्गकिस्तां लब्ध्वा नावसीदति ॥ ९४ ॥

91-94. For those who are attached to the body facing-inward¹ does not come about. For them devotion is easier, and that gives liberation.

Tapas, and Yoga, and others, are also ways to liberation, but for those who are attached to the world of change the path by devotion to me is far superior.

This is the conclusion of the all-knowing Brahma and others, after having conned the Vedas and the Śāstras for three periods.

Sacrifices and other righteous duties purify the mind. The devotion to me has a form of fruit from which the obtainer never falls away.

¹ Their meditation is unsuccessful, because they are thinking of outer things.

एवमाचरन् तस्य करोति सुकृती नरः ।

संयोगेन च मङ्गल्या मोक्षं याति सनातनम् ॥ १५ ॥

95. The good man who follows this, O Tārṇya, by the union due to devotion to me, goes to eternal liberation.

इति श्रीगरुडपुराणे सारोद्दारे सुकृतिजनजन्माचरन्निरूपणे

नाम पञ्चदशोऽध्यायः ॥ १५ ॥

CHAPTER XVI.

An Account of the Law for Liberation.

गरुड उवाच ।

धृ ता मयादयासिन्धो ह्यज्ञानाज्जीवसंस्तुतिः ।
अधुना श्रोतुमिच्छामि मोक्षोपायं सनातनम् ॥ १ ॥
भगवन्देवदेवेश शरणागतवत्सल ।
असारे घोरसंसारे सर्वदुःखमलीमसे ॥ २ ॥
नानाविधशरीरस्था अनन्ताज्जीवराशयः ।
जायन्ते च म्रियन्ते च तेषामन्तो न विद्यते ॥ ३ ॥
सदा दुःखातुरा एव न सुखी विद्यते कश्चित् ।
केनोपायेन मोक्षे श मुच्यन्ते वद मे प्रभो ॥ ४ ॥

1-4. Garuḍa said : I have heard from you, O Ocean of compassion, about the transmigrating of the individual, through ignorance, in the worlds of change. I now wish to hear about the means for eternal liberation.

O Lord, O Ruler of the Shining Ones, compassionate to those who seek refuge,—in this terrible world of change, in the unsubstantial, in all deep miseries,

The endless multitudes of individuals, placed in various kinds of bodies, are born and die—of them no end is known.

Always miserable in this world, no one is ever known to be happy. O Lord of Liberation, tell me by what means they may obtain release, O Lord.

श्रीभगवानुवाच ।

शृणु ताक्ष्यं प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
यस्य श्रवणमात्रेण संसारान्मुच्यते नरः ॥ ५ ॥
अस्ति देवः परब्रह्मस्वरूपी निष्कलः शिवः ।
सर्वज्ञः सर्वकर्ता च सर्वेशो निर्मलोद्भयः ॥ ६ ॥
स्वयं ज्योतिरनाद्यन्तो निर्विकारः परात्परः ।
निर्गुणः सच्चिदानन्दस्तदंशाज्जीवसञ्ज्ञकः ॥ ७ ॥

5-7. The Blessed Lord said: Listen, O Târṣeya, and I will explain to you what you have asked, even by the hearing of which a man is released from the world of change.

There is a Shining One, Śiva, who has the nature of Supreme Brahman, who is partless, all-knowing, all-doing, Lord of all, stainless and secondless,

Self-illuminated, beginningless and endless, beyond the Beyond, without attributes, Being and Knowing and Bliss. That which is considered the individual is from a part of Him.

अनाद्यविद्योपहताद् यथाग्नौ विस्फुलिङ्गकाः ।
 देहाद्युपाधिसम्भिन्नास्ते कर्मभिरनादिभिः ॥ ८ ॥
 सुखदुःखप्रदैः पुण्यपापरूपैर्नियन्त्रिताः ।
 तत्तज्जातियुतं देहमायुर्भोगं च कर्मजम् ॥ ९ ॥
 प्रति जन्म प्रपद्यन्ते तेषामपि परं पुनः ।
 सुसूक्ष्मलिङ्गशरीरमामोक्षादक्षरं खग ॥ १० ॥

8-10 These, like sparks of a fire, with beginningless ignorance, separated and encased in bodies by beginningless karma,

Are fettered by forms of good and evil, giving happiness and misery, —with nationality of body, length of life, and fortune born of karma.

In every life obtained. They have also, O Bird, a higher and more subtle body, the *linga*, lasting until liberation.

स्वावराः कुमयश्चाजाः पक्षिणः पशवो नराः ।
 धार्मिकास्त्रिदशास्तद्वन् मोक्षिणश्च यथा क्रमम् ॥ ११ ॥
 चतुर्विधशरीराणि धृत्वा मुक्त्वा सहस्रशः ।
 सुकृतान्मानवो भूत्वा ज्ञानी चेन्मोक्षमामुयात् ॥ १२ ॥
 चतुरशीतिलक्षेषु शरीरेषु शरीरिणाम् ।
 न मानुषं विनान्यत्र तत्त्वज्ञानं तु लभ्यते ॥ १३ ॥

11-13. The unmoving things, worms, goats, birds, animals, men, the righteous, the thirty-three deities, and also the liberated, according to their order,—

Having worn and cast aside the four sorts of bodies thousands of times, one becomes a man by good deeds, and if he becomes a 'knower' he attains liberation.

The embodied, in the eighty-four hundred thousands of bodies before attaining human birth, can obtain no knowledge of the truth.

अत्र जन्मसहस्राणां सहस्रैरपि कोटिभिः ।
 कदाचिन्नभते जन्तुर्मानुष्यं पुण्यसञ्चयात् ॥ १४ ॥
 सोपानभूतं मोक्षस्य मानुष्यं प्राप्य दुर्लभम् ।
 यस्तारयति नात्मानं तस्मात्पापतरोऽत्र कः ॥ १५ ॥
 नरः प्राप्यात्तमं जन्म लब्ध्वा चेन्द्रियसौष्ठवम् ।
 न वेत्यात्महितं यस्तु स भवेद् ब्रह्मघातकः ॥ १६ ॥

14-16. Through millions of myriads of thousands of births some time a being obtains human birth, through the accumulation of merit.

¹ That is, One who knows the Self.

He who, having obtained a human body, difficult to get, and a step to liberation, does not help himself over,—who in this world is more sinful than he?

The man who, having obtained this highest birth and superior senses, does not understand what benefits the soul is a slayer of Brahman.

विनादेहेन कस्यापि पुरुषार्थो न विद्यते ।

तस्मादेहं धर्मं रक्षेत् पुण्यकर्माणि साधयेत् ॥ १७ ॥

रक्षयेत्सर्वदात्मानमात्मा सर्वस्य भाजनम् ।

रक्षन्ने यत्नमासिद्धेर्जीवन्मद्वाप्ति पदयति ॥ १८ ॥

पुनर्गमः पुनः क्षेत्रं पुनर्विचं पुनर्गृहम् ।

पुनः शुभाशुभं कर्म न शरीरं पुनः पुनः ॥ १९ ॥

17-19. Without a body, nobody obtains the object of human life ; therefore should he guard his body as wealth and perform meritorious deeds.

He should always guard his body, which is the means to everything. Living, he should make every effort to protect it, in view of welfare.

A village again, a field again, wealth again, a house again, good and evil actions again—the body never again.¹

शरीररक्षणेपायाः क्रियन्ते सर्वदा बुधैः ।

मेच्छन्ति च पुनस्त्यागमपि कुष्ठादिरोगिणः ॥ २० ॥

तद्गोपितं स्याद्धर्मार्थं धर्मो ज्ञानार्थमेव च ।

ज्ञानं तु ज्ञानयोगार्थमधिरात्रविमुच्यते ॥ २१ ॥

20-21. The wise always adopt means for the preservation of the body ; even those afflicted with diseases such as leprosy do not wish to give it up.

It should be guarded for the sake of duty ; duty for the sake of knowledge ; knowledge for the sake of Yoga-meditation,—then he is soon released.

आत्मैव यदि नात्मानमहितेभ्यो निवारयेत् ।

कोन्यो हितकरस्तस्मादात्मानं तारयिष्यति ॥ २२ ॥

इहैव नरकव्याधेऽभिक्षिप्त्वा न करोति यः ।

गत्वा निरीषधं देशं व्याधितः किङ्कुरिष्यति ॥ २३ ॥

22-23. If he does not guard himself against harm who else will ? Therefore should he look after his own benefit.

He who does not take precautions against the diseases of hell while here ; afflicted with disease and having gone to a country where there is no medicine, what will he do ?

¹ Meaning that one may re-obtain these things after losing them—but not the body.

व्याघ्रीवास्ते अरा चायुर्यति भिन्नघटाशुबत् ।
 निग्नन्ति रिपुवद्रोगास्तस्माच्छ्रेयः समभ्यसेत् ॥ २४ ॥
 यावन्नाभयते दुःखं यावन्नायान्ति चापदः ।
 यावन्नेन्दियवैकल्यं तावच्छ्रेयः समभ्यसेत् ॥ २५ ॥

24-25. Old age comes on like a tigress ; life goes like water from a broken pot ; diseases attack like foes. Therefore should he strive for the best.

So long as misery does not come, so long as calamity does not befall, so long as the senses are not decayed, so long should he strive for the best.

यावत्तिष्ठति देहाज्यं तावत्तत्त्वं समभ्यसेत् ।
 सन्दीप्तकायमवने कूपं खनति दुर्मतिः ॥ २६ ॥
 कालो न ज्ञायते नाना कार्यैः संसारसम्भवैः ।
 सुखं दुःखं जने हन्त न वेत्ति हितमात्मनः ॥ २७ ॥
 जातानार्तान्मृतानापद्मस्तान्दृष्ट्वा च दुःखितान् ।
 लोको मोहसुरा पीत्वा न बिभेति कदाचन ॥ २८ ॥
 सम्पदः स्वप्नसङ्काशा यौवनं कुसुमोपमम् ।
 तद्विषपलमायुष्यं कस्य स्याज्जानतो धृतिः ॥ २९ ॥
 शतं जीवितमत्यल्पं निद्रालस्यैस्तदर्धकम् ।
 बाल्यरोगजरादुःखैरल्पं तदपि निष्फलम् ॥ ३० ॥
 प्रारब्धव्ये निरुद्योगो जागर्तव्ये प्रसुप्तकः ।
 विभ्रस्तव्यो भयस्थाने हा नरः को न हन्यते ॥ ३१ ॥
 तौयफेनसमे देहे जीवेनाक्रम्य संस्थिते ।
 अनित्यप्रियसंवासे कथं तिष्ठति निर्भयः ॥ ३२ ॥

26-32. So long as the body lasts, so long should truth be pursued,—the stupid man digs his well when the corner of his house is already afire.

The time of death is not known by those who are variously embodied in the world of change. Alas ! a man, between happiness and misery, does not know his own benefit.

Though seeing those just born, the afflicted, the dead, those whom calamity has befallen, and the miserable, people are never afraid, having drunk the liquor of delusion.

Itches are like unto a dream ; youth is like a flower, life is fickle as lightning,—where is there a discerning one who is at ease ?

Even a hundred years of life is very little, and half of it is sleep and idleness, and even that little is unfruitful owing to the miseries of childhood, disease and old age.

He does not do what ought to be done ; when he should be awake he sleeps ; where he should fear he confides. Alas ! what man is not stricken.

How shall the individual who has taken a body, which is like foam on water and is attached to passing objects, be free from fear ?

अहिते हितसम्पन्नः स्याद्ब्रूवे भुवसम्पन्नकः ।
अनर्थे चार्थं विज्ञानः स्वमर्थं यो न वेत्ति सः ॥ ३३ ॥
पश्यन्नपि प्रस्खलति शृण्वन्नपि न बुध्यति ।
पश्यन्नपि न जानाति देवमायाविमोहितः ॥ ३४ ॥
तन्निमज्जजगदिदं गम्भीरे कालसागरे ।
मृत्युरोगजराप्राहर्न कश्चिदपि बुध्यते ॥ ३५ ॥

33-35. He who does not know what is good for him thinks the harmful beneficial, the impermanent permanent, and the evil good ;

Though seeing, he falters ; though hearing, he does not understand ; though reading, he does not know ; bewildered by the divine magic.

This universe is immersed in the boundless ocean of death,—though grasped by the crocodiles of death, disease and old age, he does not understand.

प्रतिक्षणमयं कालः क्षीयमाणो न लक्ष्यते ।
आमकुम्भ इवाम्बुषो विशीर्णो न विभाव्यते ॥ ३६ ॥
युज्यते वेष्टनं वायोराकाशस्य च खण्डनम् ।
अथनं च तरङ्गाणामात्मानायुषि युज्यते ॥ ३७ ॥
पृथिवीं दह्यते येन मेहश्चापि विशीर्यते ।
शुष्यते सागरजलं शरीरस्य च का कथा ॥ ३८ ॥

36-38. Time, though wearing away with every moment, is unnoticed, just as an unbaked pot placed in water disappears imperceptibly.

Air may be enclosed, ether may be split ; waves may be bound,—life cannot be made permanent.

Earth is burnt away by time ; even Meru is reduced to powder ; the water of the ocean is dried away—what shall be said of the body ?

अपत्यं मे कलत्रं मे धनं मे बान्धवाश्च मे ।
जल्पन्तमिति मर्त्याजं हन्ति कालवृकोबलात् ॥ ३९ ॥
इदं कृतमिदं कार्यमिदमन्यत्कृताकृतम् ।
एवमीहा समायुक्तं कृतान्तः कुर्वते वशम् ॥ ४० ॥
श्वः कार्यमद्य कुर्वीत पूर्वाह्ने चापराह्निकम् ।
न हि मृत्युः प्रतीक्षेत कृतं वाप्यथवा कृतम् ॥ ४१ ॥

39-41. The wolf of death forcibly slays the lamb of a mortal, who prates of "my offspring ; my wife ; my wealth ; my relatives."

"This has been done ; this is to be done ; this other is done or not done." Him who is thus prating death overpowers.

"It must be done to-morrow ; it must be done to-day ; in the morning or in the afternoon,"—death does not consider whether it has been done or not done.

जरादशितपन्थानं प्रचण्डव्याधिसैनिकम् ।

मृत्युशत्रु मधिष्ठोऽसि प्रातारं किं न पश्यसि ॥ ४२ ॥

42. Thou shalt encounter the enemy, death, whose coming is shown by age, who has an army of dreadful diseases—wilt thou not see the saviour?

तृष्णासूचीविनिर्भिन्नं सिक्तं विषयसर्पिषा ।

रागद्वेषानले पक्वं मृत्युरभ्राति मानवम् ॥ ४३ ॥

बालांश्च यौवनस्थांश्च वृद्धान्गर्भगतानपि ।

सर्वानाविशते मृत्युरेवं भूतमिदं जगत् ॥ ४४ ॥

43-44. Death preys upon the man afflicted with the needles of thirst, bitten by the serpent of sense-objects, and baked in the fire of desire and repulsion.

Death attacks children, young men, the old, those in the embryo condition,—such is this world of creatures.

स्वदेहमपि जीवोऽयं मुक्त्वा याति यमालयम् ।

स्त्रीमातृपितृपुत्रादिसम्बन्धः केन हेतुना ॥ ४५ ॥

दुःखमूलं हि संसारः स यस्यास्ति स दुःखिता ।

तस्य त्यागः कृतो येन स सुखी नापरः कश्चित् ॥ ४६ ॥

प्रभवं सर्वदुःखानामालयं सकलापदाम् ।

आश्रयं सर्वपापानां संसारं वर्जयेत्क्षणात् ॥ ४७ ॥

लोहदारुमयैः पाशैः पुमान्वद्धो विमुच्यते ।

पुत्रदारमयैः पाशैर्मुच्यते न कदाचन ॥ ४८ ॥

45-48. This individual, leaving his own body, goes to the abode of Yama. What is the good of association with wife, mother, father, son and others?

The world of change is verily the root of misery. He who is in it is afflicted with misery. He who abandons it becomes happy,—otherwise never.

This world of change, which is the source of all misery, the seat of all calamities, and the refuge of all sins, should be abandoned at once.

A man bound in fetters of iron or wood may be released, but from the fetters of son and wife can never be freed.

यावन्तः कुदते जन्तुः सम्बन्धान्मनसः प्रियान् ।
 तावन्तोऽस्य निजान्यन्ते हृदये शोकशङ्कवः ॥ ४९ ॥
 बन्धिताशेषविच्छेदस्तैर्नित्यं लोको विनाशितः ।
 हा हन्त विषयाहारैर्देहस्थेन्द्रियतस्करैः ॥ ५० ॥
 मांसलुब्धो यथा मत्स्यो लोहशङ्कुं न पश्यति ।
 सुखलुब्धस्तथा देही यमबाधां न पश्यति ॥ ५१ ॥

49-51. So long as the being makes attachments pleasant to the mind, so long shall the dagger of sorrow pierce his heart.

People are destroyed every day by the desire for great wealth. Alas ! Fie upon the foods of the senses, which steal away the senses of the body.

Just as the fish, covetous of flesh, does not see the iron hook, so the embodied, covetous of pleasure, does not see the torments of Yama.

हिताहितेन जानन्तो नित्यमुन्मार्गगामिनः ।
 कुक्षिपूरबलिष्ठा ये ते नरा नारकाः खग ॥ ५२ ॥
 निद्रादिमैथुनाहाराः सर्वेषां प्राणिनां समाः ।
 ज्ञानबान्मानवः प्रोक्तो ज्ञानहीनः पशुः स्मृतः ॥ ५३ ॥
 प्रभाते मलमूत्राभ्यां क्षुत्तृड्भ्यां मध्यगे रवौ ।
 रात्रौ मदननिद्राभ्यां बाध्यन्ते मूढमानवाः ॥ ५४ ॥
 स्वदेहधनदारादिनिरताः सर्वजन्तवः ।
 जायन्ते च म्रियन्ते च हा हन्ताज्ञानमोहिताः ॥ ५५ ॥

52-55. Those men who do not understand what is good and what is not good for them, who constantly pursue evil courses, and are intent on the filling of the belly, are destined for hell, O Bird.

Sleep, sexual pleasure, and eating are common to all creatures. Who possesses knowledge is called a man, who is devoid of it is called a beast.

Foolish men are tormented at break of day by nature's calls ; when the sun is in the meridian by hunger and thirst ; in the night by passion and sleep.

All those beings who are attached to their bodies, wealth, wife and other things, are born and die deluded by ignorance, alas !

तस्मात्सङ्गः सदा त्याज्यः सर्वस्य श्चतुं न शक्यते ।
 महद्भिः सह कर्तव्यः सन्तः सङ्गस्य शेषजम् ॥ ५६ ॥
 सत्सङ्गश्च धिवेकश्च निर्मलं नयनद्वयम् ।
 यस्य नास्ति नरः सोऽङ्गः कथं न स्यादमार्गगः ॥ ५७ ॥

56-57. Therefore should attachment be shunned always. It is not possible to give up everything. Therefore should friendship with the great be cultivated, as a remedy for attachment.

Attachment to the good, discrimination, and purity of the eyes—the man who has not these is blind. How shall he not tread evil ways ?

स्वस्ववर्णा भ्रमाचारनिरताः सर्वमानवाः ।

न जानन्ति परं धर्मं कृथा नश्यन्ति दाम्भिकाः ॥ ५८ ॥

58. All those deluded men who turn away from the duties of their respective castes and orders, and do not understand the highest righteousness, perish fruitlessly.

क्रियायासपराः केचिद् प्रतर्क्यादिसंयुताः ।

अज्ञानसंवृतात्मानः सम्भरन्ति प्रतारकाः ॥ ५९ ॥

नाममात्रेण सन्तुष्टाः कर्मकाण्डरता नराः ।

मन्त्रोच्चारणहोमाद्यैर्भ्रामिताः क्रतुविस्तरैः ॥ ६० ॥

59-60. Some are intent upon ceremonies, attached to the practice of vows ; with self enveloped in ignorance the imposters go about.

The men who are attached to the ceremonial alone are satisfied with mere names, deluded by the repetitions of mantras, oblations and other things, and by elaborate rituals.

एकमुक्तोपवासाद्यैर्नियमैः कायशोषणैः ।

मूढाः परोक्षमिच्छन्ति मम मायाविमोहिताः ॥ ६१ ॥

देहदण्डनमात्रेण का मुक्तिरविवेकिनाम् ।

बलीकृताङ्गनादेव मृतः कुत्र महोरगः ॥ ६२ ॥

61-62. The fools, bewildered by My magic, desire to obtain the invisible by single meals, fasts and other restraints, and by the emaciation of the body.

Of those who have no discrimination, what liberation can there be by bodily tortures alone ? What great serpent is killed by beating the ant-hill alone ?¹

जटाभाराजिनैर्युक्ता दाम्भिकावेषधारिणः ।

भ्रमन्ति ज्ञानिवह्नौके भ्रामयन्ति जनानपि ॥ ६३ ॥

63. The hypocrites, putting on appearances, and wearing quantities of matted hair, and using antelope skins, wander about like knowers, and even delude people.

संसारजसुखासुखं ब्रह्मज्ञोऽस्मीति वादिनम् ।

कर्मब्रह्मोभयस्रष्टुं न त्यजेदन्त्यजं यथा ॥ ६४ ॥

64. He who is attached to the pleasures of the worlds of change, saying "I am a knower of Brahman," and is devoid of both rites and Brahman should be shunned like a low outcaste.

¹ There is supposed to be a serpent living in the ground beneath the ant-hill.

गृहारण्यस्मालोके गतघ्नीडादिगम्बराः ।
 खरन्ति गर्दभाद्याश्च विरक्तास्ते भवन्ति किम् ॥ ६५ ॥
 मृगस्रोक्ष लनादेव मुक्ताः स्युर्यदि मानवाः ।
 मृगस्रवासी नित्यं श्वा स किं मुक्तो भविष्यति ॥ ६६ ॥
 वृषपर्षोदकाहाराः सततं वनवासिनः ।
 जम्बूकाखुमृगाद्याश्च तापसास्ते भवन्ति किम् ॥ ६७ ॥
 आजन्ममरणान्तं च गङ्गादितटिनीस्थिताः ।
 मण्डूकमेतस्यप्रमुखा योगिनस्ते भवन्ति किम् ॥ ६८ ॥
 पारावताः शिलाहाराः कदाचिदपि चातकाः ।
 न पिबन्ति महीतायं व्रतिनस्ते भवन्ति किम् ॥ ६९ ॥

65-69. Donkeys walk about among people, in forests and among houses, quite naked and unashamed. Are these free from attachment?

If men are to be liberated by earth, ashes and dust, does the dog which always live among earth and ashes become liberated?

The jackals, rats, deer and others, which feed upon grass, leaves and water, and always live in forests,—do these become ascetics?

The crocodiles, fishes and others, which from birth to death, dwell in the waters of Ganges,—do these become Yogins?

Pigeons at times eat stones, and Chātaka birds do not drink water from the earth,—are these observers of vows?

तस्मादित्यादिकं कर्म लोकरञ्जनकारकम् ।

भोक्षस्य कारणं साक्षात्तत्त्वज्ञानं खगेश्वर ॥ ७० ॥

70. Therefore this class of practices is a thing which makes pleasure for people, O Lord of Birds,—direct knowledge of the Truth is the cause of liberation.

षट्दर्शनमहाकूपे पतिताः पशवः खग ।

परमार्थं न जानन्ति पशुपाशनियन्त्रिताः ॥ ७१ ॥

वेदशास्त्रार्थवे घोरे ऊह्यमाना इतस्ततः ।

षड्भिर्मिग्रहप्रस्तास्तिष्ठन्ति हि कुतार्किकाः ॥ ७२ ॥

वेदागमपुराणज्ञः परमार्थं न वेत्ति यः ।

विडम्बकस्य तस्यैव तत्सर्वं काकभाषितम् ॥ ७३ ॥

71-73. Fallen into the great well of the six philosophies,¹ O' Bird, the brutes do not understand the chief good; bound in the snare of animalism.

They are tossed hither and thither in the dreadful ocean of Vedas and Śāstras; caught in the six waves they remain sophists.

¹ Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṃsā, Vedānta.

He who knows the Vedas, the Śāstras and the Purāṇas, but does not know the chief good,—of that imitator all this is as the speech of a crow.

इदं ज्ञातमिदं ज्ञेयमिति चिन्तासमालुकाः ।
 पठन्त्यहर्निशं शास्त्रं परतस्त्वपराङ्मुखाः ॥ ७४ ॥
 वाक्यच्छन्दो निबन्धेन काव्यालङ्कारशोभिताः ।
 चिन्तया दुःखिता मूढास्तिष्ठन्ति व्याकुलेन्द्रियाः ॥ ७५ ॥

74-75. "This is known ; this must be known,"—thus bewildered by anxiety they read the scriptures day and night, turning away from the highest truth.

The fools, decorated with garlands of poetry constructed of forms of speech, miserable with anxiety, remain with senses bewildered.

अन्यथा परमं तत्त्वं जनाः क्लिश्यन्ति चान्यथा ।
 अन्यथा शास्त्रसद्भावे व्याख्यां कुर्वन्ति चान्यथा ॥ ७६ ॥
 कथयन्त्युन्मनीभावं स्वयं नानुभवन्ति च ।
 अहङ्काररताः केचिदुपदेशादिवर्जिताः ॥ ७७ ॥

76-77. Men trouble themselves variously, but the highest truth is otherwise ; they explain in different ways but the best purport of the Śāstras is otherwise.

They talk of the highest experiences, not realising them themselves. Some have ceased preaching, being engrossed in egotism.

पठन्ति वेदशास्त्राणि बोधयन्ति परस्परम् ।
 न जानन्ति परं तत्त्वं दर्वीपाकरसं यथा ॥ ७८ ॥
 शिरो वहति पुष्पाणि गन्धं जानाति नासिकाः ।
 पठन्ति वेदशास्त्राणि दुर्लभो भावबोधकः ॥ ७९ ॥
 तत्त्वमात्मस्थमज्ञात्वा मूढः शास्त्रेषु मूयति ।
 गोपः कुक्षिगते छागे कूपे पश्यति दुर्मतिः ॥ ८० ॥
 संसारमोहनाशाय शब्दबोधो न हि क्षमः ।
 न निवर्तेत तिमिरं कदाचिद्दीपवार्तया ॥ ८१ ॥
 प्रज्ञाहीनस्य पठनं यथान्धस्य च दर्पणम् ।
 अतः प्रज्ञावतां शास्त्रं तत्त्वज्ञानस्य लक्षणम् ॥ ८२ ॥

78-82. They repeat the Vedas and the Śāstras, and argue with one another, but they do not understand the highest truth,—like the spoon the flavour of the food.

The head bears flowers, the nostril knows the smell. They read the Vedas and the Śāstras, but find impossible the understanding of the truth.

The fool, not knowing that the truth is seated in himself, is bewildered by the Śāstras,—a foolish goatherd, with the young goat under his arm, peers into the well.

Verbal knowledge cannot destroy the illusions of the world of change,—darkness never disappears by talking of a lamp.

Reading, to a man devoid of wisdom, is like a mirror to the blind ; hence, for those who have understanding, Śāstras are only a pointer to the knowledge of the truth.

इदं ज्ञातमिदं ज्ञेयं सर्वं तु धीतुमिच्छति ।

दिव्यवर्षसहस्रायुः शास्त्रान्तं नैव गच्छति ॥ ८३ ॥

अनेकानि च शास्त्राणि स्वल्पायुर्विघ्नकोटयः ।

तस्मात्सारं विजानीयात् क्षीरं हंस इवाम्भसि ॥ ८४ ॥

83-84. "This is known ; this must be known,"—he wishes to hear everything. If one lives for a thousand celestial years he cannot reach the end of the Śāstras.

The Śāstras are numerous ; life is brief ; and there are tens of millions of obstacles ; therefore the essence should be understood,—like the swan taking the milk in the water.

अभ्यस्य वेदशास्त्राणि तत्त्वं ज्ञात्वाऽथ बुद्धिमान् ।

पलालमिव धान्यार्थं सर्वशास्त्राणि सस्यजेत् ॥ ८५ ॥

यथाऽमृते न तृप्तस्य नाहारेण प्रयोजनम् ।

तत्त्वज्ञस्य तथा तार्क्ष्यं न शास्त्रेण प्रयोजनम् ॥ ८६ ॥

85-86. Having practised the Vedas and the Śāstras, and having known the Truth, the wise man should abandon all the scriptures ; just as one rich in grains abandons the straw.

Just as there is no use for food to one who is satisfied with nectar, so is there not use for the scriptures, O Tārṣya, to the knower of the Truth. .

न वेदाध्ययनान्मुक्तिर्न शास्त्रपठनादपि ।

ज्ञानादेव हि कैवल्यं नान्यथा विनतात्मज ॥ ८७ ॥

नाश्रमः कारणं मुक्तदर्शनानि न कारणम् ।

तथैव सर्वकर्माणि ज्ञानमेव हि कारणम् ॥ ८८ ॥

87-88. There is no liberation by the study of the Vedas, nor by the reading of the Śāstras. Emancipation is by knowledge alone, not otherwise, O son of Vinatā.

The stages of life are not the cause of liberation, nor are the philosophies, nor are actions,—knowledge only is the cause.

मुक्तिदा गुरुवागेका विद्याः सर्वा विडम्बकाः ।
 काष्ठमारसहस्रेषु श्लोकं सञ्जीवनं परम् ॥ ८७ ॥
 अद्वैतं हि शिषं प्रोक्तं क्रियायासविषर्जितम् ।
 गुरुवक्त्रेण लभ्येत नाधीतागमकोटिभिः ॥ ९० ॥

89-90. One word from the Teacher gives liberation ; all learning is masquerade. Among thousands of woods the Sañjivana¹ is best.

The non-dual, verily declared auspicious, is beyond efforts of action, and to be obtained by the word of the Teacher, not by the study of tens of millions of texts.

आगमोक्तं विवेकोत्थं द्विधा ज्ञानं प्रचक्षते ।
 शब्दब्रह्मागममयं परब्रह्मविवेकजम् ॥ ९१ ॥

91. Knowledge is said to be of two kinds : study and discrimination. The study is of Śabda Brahman ; Para Brahman is reached by discrimination.

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे ।
 समं तत्त्वं न जानन्ति द्वैताद्वैतविषर्जितम् ॥ ९२ ॥

92. Some prefer the Non-dual² ; other prefer the Dual³ but they do not understand the One Reality, beyond the Dual and Non-dual.

द्वे पदे बन्धमोक्षाय नममेति ममेति च ।
 ममेति बध्यते जन्तुर्नममेति प्रमुच्यते ॥ ९३ ॥
 तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तिदा ।
 आयासायापरं कर्म विद्यान्याशित्यनैपुणम् ॥ ९४ ॥

93-94. Two phrases make for bondage and liberation: "Mine" and "Not-mine." The being saying "Mine" is bound ; saying "Not-mine" is released.

That is the karma that does not bind, that the knowledge that gives release ; other karma is worrying, other knowledge is skilful chiselling.

यावत्कर्माणि दीयन्ते यावत्संसारवासना ।
 यावदिन्द्रियचापल्यं तावत्तत्त्वकथा कुतः ॥ ९५ ॥
 यावद्देहाभिमानश्च ममता यावदेव हि ।
 यावत्प्रयत्नवेगोऽस्ति यावत्सङ्कल्पकल्पना ॥ ९६ ॥
 यावन्नो मनसः स्थैर्यं न यावच्छास्त्रचिन्तनम् ।
 यावन्न गुरुकारुण्यं तावत्तत्त्वकथा कुतः ॥ ९७ ॥

¹ The plant brought by Hanumat to restore Lakṣman when killed by Indrajit.

² Advaita philosophy. Eternal inseparateness and non-duality.

³ Dvaita. Separateness of the individual and universal self.

95-97. So long as actions are performed ; so long as the impressions of the world of change remain , so long as the senses are fickle; so long how can there be realisation of Truth ?

So long as there is pride of body; so long as there is the sense of "mineness," so long as there is excited striving; so long as there is imagination of plans ;

So long as there is not stability of mind ; so long as there is no meditation upon the Śāstras, so long as there is no love for the Teacher ; so long how can there be realisation of Truth ?

तावत्तपो व्रतं तीर्थं जपहोमाचर्नादिकम् ।

वेदशास्त्रागम कथा यावत्तत्त्वं न विन्दति ॥ ९८ ॥

तस्मात्सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।

तत्त्वनिष्ठो भवेत्तार्थं यदीच्छेन्मोक्षमात्मनः ॥ ९९ ॥

98-99. So long as one does not reach Truth, so long should he do austerities, vows, pilgrimage to sacred waters, recitations, oblations, worship and reading of the prescribed texts of the Vedas and Śāstras.

Therefore, if one desires liberation for himself, O Tārka-ya, he should by every effort, always, and under all circumstances be attached to Truth.

धर्मज्ञानप्रसूनस्य स्वर्गमोक्षफलस्य च ।

तापत्रयादिसन्तप्तछायां मोक्षतरोः श्रयेत् ॥ १०० ॥

100. One who is tormented by the three miseries and the rest, should resort to the shade of the tree of Liberation, whose flowers are righteousness and knowledge, and fruits are heaven and liberation.

तस्माज्ज्ञानेनात्मतत्त्वं विज्ञेयं श्रीगुरोर्मुक्तात् ।

सुखे न मुच्यते जन्तुर्घोरसंसारबन्धनात् ॥ १०१ ॥

101. Therefore from the mouth of the Blessed Teacher the Truth of the self should be known. By knowledge the being is easily released from the awful bondage of the worlds of change.

तत्त्वज्ञस्यान्तिमं कृत्यं शृणु वक्ष्यामि तेऽधुना ।

येन मोक्षमवाप्नोति ब्रह्मनिर्वाणसङ्गकम् ॥ १०२ ॥

102. Listen ! I will tell you now about the final actions of the knower of the Truth, by which he obtains liberation, which is called the Nirvāṇa of Brahman.

अन्तकाले तु पुरुष आगते गतसाध्वसः ।

छिन्धादसङ्गशस्त्रेण स्पृहां देहेऽनुये च तम् ॥ १०३ ॥

गृहात्ममजितो धीरः पुण्यतीर्थजलाप्लवः ।

शुद्धौ विविक्त आसीनो विधिवत्कल्पितासने ॥ १०४ ॥

अभ्यसेन्मनसा शुद्धं त्रिवृद्ब्रह्माक्षरं परम् ।

मनो यच्छेज्जितम्वासो ब्रह्मबीजमविसरन् ॥ १०५ ॥
 नियच्छेद्विषयेभ्योऽज्ञानमनसा बुद्धिसारथिः ।
 मनः कर्मभिराक्षितं शुभाय धारयेद्विया ॥ १०६ ॥
 अहं ब्रह्मा परं धाम ब्रह्माहं परमं पदम् ।
 एवं समीक्ष्य चात्मानमात्मन्याधाय निष्कले ॥ १०७ ॥

103-107. His last days approaching, the man, rid of fear, should cut off, with the sword of unattachment, the desires connected with the body.

Courageously wandering from home, performing ablutions in the water of the holy bathing places, sitting alone on a pure seat prepared as prescribed,

He should practise mentally upon the supreme three-fold pure Word of Brahman. He should, with breath controlled, restrain his mind, not forgetting the Brahma Bija.¹

With reason for charioteer he should withdraw the senses from the sense-objects by the mind, and should fix his mind, drawn away by karmas, with understanding, upon the pure.

"I am Brahman, the Supreme Abode; I am Brahman, the Highest Goal,"—having realised this and placed the self in the self he should meditate.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
 यः प्रयाति त्यजन्देहं स याति परमाङ्गतिम् ॥ १०८ ॥

108. He who, when leaving the body, utters the one-syllabled Brahman, "Om," remembering me, goes to the Highest Goal.

न यत्र दाम्भिका यान्ति ज्ञानवैराग्यवर्जिताः ।
 सुधियस्तां गतिं यान्ति तानहं कथयामि ते ॥ १०९ ॥
 निर्मानमोहाजितसङ्गदोषा अस्यात्मनित्यविनिवृत्तकामाः ।
 ब्रह्मैर्विमुक्ताः सुखदुःखसङ्गैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ११० ॥

109-110. The hypocrites, devoid of knowledge and unattachment, do not go there. I will tell you about the wise, who go to that goal.

Free from pride and delusion, with the evils of attachment conquered, always dwelling in the Higher Self, with desires overcome, released from the contracts known as pleasure and pain, they go, undeluded, on that eternal path.

ज्ञानहृदे सत्यजले रागद्वेषमलापहे ।
 यः ज्ञाति मानसे तीर्थे स वै मोक्षमवाप्नुयात् ॥ १११ ॥

1. Bija is a seed; a mantra governing a work such as an Upaniṣad Om.

प्रौढवैराग्यमाख्याय भजते मामनन्यमाक् ।
 पूर्वदृष्टिः प्रसाधत्मा स वै मोक्षमवानुयात् ॥ ११२ ॥
 त्यक्त्वा गृहं च यस्तीर्थे निवसेन्मरणोत्सुकः ।
 त्रियते मुक्तिक्षेत्रेषु स वै मोक्षमवाप्नुयात् ॥ ११३ ॥
 त्रयोध्या मथुरा माया काशी काञ्ची अवन्तिका ।
 पुरीद्वारावती ह्येता सप्तैता मोक्षदायिकाः ॥ ११४ ॥

111-114. He who bathes in the water of the Mānasa,¹ which removes the impurities of attraction and repulsion, in the lake of knowledge, in the waters of Truth,—he verily attains liberation.

He who, firm in non-attachment, worships me, thinking of no other, full-visioned, with tranquil self,—he verily attains liberation.

He who, expecting to die, leaving his home, dwells at a sacred bathing-place, or dies in a place of liberation, he verily attains liberation.

Ayodhyā,² Mathurā,³ Gayā,⁴ Kāśī,⁵ Kañchi,⁶ Avantikā,⁷ Dvārāvati,⁸—these seven cities should be known as the givers of liberation.

इति ते कथितं तार्क्ष्यं मोक्षधर्मं सनातनम् ।
 ज्ञानवैराग्यसहितं श्रुत्वा मोक्षमवानुयात् ॥ ११५ ॥

115. This eternal way of liberation has been described to you, O Tārksya,—hearing it with knowledge and dispassion one attains liberation.

मोक्षं गच्छन्ति तत्स्वज्ञा धार्मिकाः स्वर्गतिं नराः ।
 पापिनो दुर्गतिं यान्ति संसरन्ति खगादयः ॥ ११६ ॥

116. Knowers of Truth attain liberation; righteous men go to heaven; sinners go to an evil condition; birds and others transmigrate.

इत्येवं सर्वशास्त्राणां सारोद्धारो निरूपितः ।
 मया ते षोडशाध्यायैः किं भूयः श्रोतुमिच्छसि ॥ ११७ ॥

117. Thus in sixteen chapters I have related to you the extracted essence of all the scriptures. What else do you wish to hear?

¹ A holy lake in the Himālayas, also a mystical place.

² Perhaps Oudh.

³ Muttra.

⁴ Gayā.

⁵ Benares.

⁶ Conjeeveram.

⁷ Ujjain.

⁸ Dvārakā.

सूत उवाच ।

एवं ध्रुत्वा वचो राजन्गरुडो भगवन्मुखात् ।
 कृताञ्जलिर्वाचेदं तं प्रणम्य मुहुर्मुहुः ॥ ११८ ॥
 भगवन्देवदेवेश भावयित्वा वचोऽमृतम् ।
 तारितोऽहं त्वया नाथ भवसागरतः प्रभो ॥ ११९ ॥
 स्थितोऽस्मि गतसन्देहः कृताऽर्थोऽस्मि न संशयः ।
 इत्युक्त्वा गरुडस्तूष्णीं स्थित्वा ध्यानपरोऽभवत् ॥ १२० ॥

118-120. Sūta said: Having thus heard, O King, these words from the mouth of the Lord, Garuḍa, repeatedly prostrating himself, said this, with hands folded together :—

“O Lord, O God of Gods, having heard these words of nectar I have been helped over the ocean of existence, O Lord, O Protector !

“ I stand freed from doubts. My desires have been completely fulfilled.” Having said this, Garuḍa became silent and lost in meditation.

स्मरणाद्गतिहर्ता पूजनयन्त्रे न सद्गतेर्दाता ।

यः परया निजभक्त्या ददाति मुक्तिं स मां हरिः पातु ॥ १२१ ॥

121. May Hari, the remembrance of whom removes evil, who gives the condition of happiness for the sacrifice of worship, and who gives liberation for supreme devotion to Him,—protect us.

इति श्रीगरुडपुराणे सारोद्गारे भगवद्गरुडसंवादे मोक्षधर्मनिरूपणे नाम

षोडशोऽध्यायः ॥ १६ ॥

समाप्तोऽयं ग्रन्थः ॥

